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The Living Church

A Weekly Record of its News its Work and its Thought

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Nancy Meneely Hitchcock is of New England "Revolutionary stock," and by her mother is related to the Meneely (Irish) family whose bells are heard the world around. She is one of seven sisters educated at Mrs. Emma Willard's Seminary, Troy, N. Y. Mrs. Willard's school was the first permanent institution in this country to provide for the "higher education" of women. Her success was marked and her graduates were in demand as teachers. Miss Hitchcock, class of '51, was engaged at once to teach higher mathematics in Bishop Elliott's School, Montpelier, Ga. At the opening of St. Mary's School, Illinois (1868), she was invited by the rector to become vice-principal, which place she has filled with great efficiency up to the end of the present school year, when she retired from active duty. By the action of the trustees she was made "Principal *emeritus*," and received the degree of M. A. The following tribute was ordered to be placed on record:

Resolved: That this Board of Trustees hereby records its appreciation of Miss Hitchcock's long and faithful service, with sincere regret that it cannot be continued. Having devoted twenty-six of the most active years of her life to the interests of the institution, she has been an important factor in the building and rebuilding of the school, and in the making and maintaining of its reputation for good discipline and sound scholarship. It is believed that the trustees represent the officers, teachers, pupils, and patrons of St. Mary's, past and present, in this tribute to the character, influence, and Christian devotion of the first vice-principal of St. Mary's School.

NANCY MENEELY HITCHCOCK, M.A.,
Principal Emeritus of St. Mary's School, Knoxville, Illinois.

Besides being an instructor and disciplinarian of high attainments and wide reputation, Miss Hitchcock is well known as a writer of prose and verse. Some selections of the latter may be found in "Lyrics of the Living Church." Our readers are familiar with her "pen name," "Y.Y.K." (the last letters of her own name), and will be glad to know that her graceful and piquant contributions will frequently find their way to our pages from the far Pacific coast where she will make her home. She is succeeded at St. Mary's by Miss Emma Pease Howard, who has during her three years of duty there "earned a good degree" and shown her fitness for the position.

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The Living Church

Saturday, June 22, 1895

News and Notes

IT is re-assuring to know that the missionaries at Cheng-Tu, China, escaped with their lives during the recent riots at that place, though the property of the missions was destroyed. The hatred of foreigners seems to have become more intense than ever. The Chinese minister at Washington is reported to have said that the better class of Chinese appreciate the sincerity and honesty of the missionaries and respect them for their superior intelligence. The opposition, he declares, comes entirely from the lower classes. This is to be taken "with a grain of salt." The riots and outrages no doubt proceed directly from the lower classes, but it is well known that it is among the so-called literary class that the most deeply rooted scorn and hatred of foreigners exists and of the missionaries most of all. It is from this class that the foul and inflammatory placards emanate by which the ignorant populace are incited to their deeds of violence. There is, in fact, little hope for any kind of reform in China until this, the most influential class, the gentry of the country, can first be reformed.

THE new law creating a pension fund for teachers in the public schools of Illinois, provides for the establishment of a pension fund by the deduction of 1 per cent. a year from the salaries of all school teachers and school employes in cities of over 100,000 people, the fund thus arising to be kept by the city treasurer, and managed by a board of trustees composed of the Board of Education, the superintendent of schools, and two representatives elected annually by the teachers and employes. Male teachers will be eligible to retirement after twenty-five and women after twenty years of service on a pension of one-half their regular salary, but no pension over $600 will be paid.

THE refusal of the Sultan to accept the terms of the associated powers for the government of Armenia, together with the assaults upon foreign officials at Djeddah and Moosh, seems to have brought matters to a serious crisis. The Russian government is massing troops at Kars and other places upon the Turkish frontier, and large orders have been given for stores and ammunition. In England, the leaders of both parties are reported to have notified the cabinet of Lord Rosebery that the government will be supported by the public opinion of the country if Great Britain joins with the other powers "in a display of force," as a reply to the attitude of the Turkish government in regard to the proposals for the reform of Armenia. Undoubtedly English feeling is deeply stirred, and rightly so, for no other nationality is so profoundly responsible for the welfare of the Christians in the Turkish empire. Those who have the triumph of righteousness at heart cannot but hail the day which shall witness the downfall of the "unspeakable Turk," too long supported in his cruel and remorseless despotism by the connivance or direction of Christian Europe.

THE Queen of Great Britain and Empress of India celebrated in May her seventy-sixth birthday. It used to be the custom, and may still be so in countries under a despotic government, on such occasion, to pardon a large number of prisoners. In nations where constitutional law prevails pardons cannot rightly go by personal favor. In England, however, it still remains in the power of the sovereign to confer much valued distinction upon those deemed worthy of honor. At this time several well-known persons, chiefly distinguished in literature or kindred professions, received the honor of knighthood, amongst others Mr. Walter Besant, Mr. Lewis Morris, Mr. William Conway, and Mr. Henry Irving. It is noted that Mr. Irving, (whose real name turns out to be J. H. Broderibb), is the first actor who has been honored in this way, Dr. W. H. Russell, the distinguished journalist, was likewise given the right to prefix the word "Sir" to his name. Only two English sovereigns have attained an age greater than that of tho present Queen. George II was eighty-seven when he died, and George III nearly eighty-two, though the reign of the latter virtually ended years earlier, the cloud which so long obscured his intellectual powers compelling the establishment of a regency.

THE Bill of Lord Halifax to relieve the clergy of the obligation to allow their parish churches to be used for the celebration of marriages contrary to the Holy Scriptures and the law of the Church, was still before the House of Lords at the last accounts. At its second reading his lordship made a studiously moderate and careful speech. He made his position transparently clear, standing simply for the defence of the liberties of the Church, and avoiding everything that could be regarded as aggressive. There have, of course, been those who have raised the cry of "ritualistic" assumption against men who object to allowing the blessings of the Church to be bestowed upon adulterers entering into new matrimonial relations. It was, therefore, with telling effect that Lord Halifax was able to conclude his speech by reading a letter from Mr. Hugh Price Hughes, the well-known Wesleyan minister. Mr. Hughes expressed his thankfulness that Lord Halifax had introduced a Bill to deprive guilty divorced persons of their present monstrous legal rights, and added his opinion that every devout Non-conformist who understood the strictly limited nature of the proposal must agree with it.

AT the General Synod of New Zealand, of which an account comes to us in the provincial paper for April, the Bishop of Salisbury, England, was present as an honored guest. The seven bishops of the province were present, with a considerable number of the clergy and laity. Apparently the synod sits as one house, though the orders vote separately. Dr. Cowie, Bishop of Auckland, was elected primate and presided over the proceedings of the synod. We observe that the measures brought before the assembly are called "Bills," after the parliamentary style. One of these was termed the "Woman's Franchise Bill," presumably giving women the power to vote at parish elections. This gave rise to some interesting discussion, but was finally lost by the following vote: Bishops, ayes 2, noes 5; clergy, ayes 4, noes 13; laity, ayes 13, noes 6. There seems abundant evidence of vigorous Church life in this far-off portion of the Anglo-Catholic Church.

The New Zealand Church News gives the following example of the illiberality of "liberalism." The vicar of Masterton obtained leave to use the local school room, after school hours, for the purpose of giving religious instruction to the children of such parents as might desire it. Thereupon the local "Liberal Association" passed the following resolution: "That this meeting is of opinion that the introduction of religious teaching into the public school at Masterton is calculated to injuriously affect the system of secular education at present in vogue. This association more particularly condemns the action of the Masterton School Committee for having granted permission to the Rev. A. C. Yorke to impart religious instruction in the school building after school hours." We hear much of religious bigotry and intolerance. There is also an irreligious intolerance.

IT still continues to be extremely difficult to get at the true statistics of religion in Wales. Mr. Asquith, the home secretary, in a speech in the House of Commons, quoted some figures with regard to Sunday schools, to show the great preponderance of the Dissenters over the Church. He professed to give the present attendance at these Sunday schools. The Bishop of St. Asaph asked for a verification of these figures, which Mr. Asquith courteously supplied. Upon examination the Bishop found that the statistics given ranged over a period of thirteen years, those of the Primitive Methodists, for example, being given for 1882. It is unnecessary to say that where earlier estimates were given instead of later ones, those given were the larger. Moreover, the attendance at Church Sunday schools, as stated by Mr. Asquith, included only those under fourteen years of age, whereas no such distinction was made in the case of Dissenters, whose schools are attended practically by all the adult members. Doubtless the number of Dissenting Sunday school children may still be much larger than those of the Church, but such a process gave them an advantage altogether out of proportion to the truth.

A LADY and her observant little son were present at an Easter service when the offering was for the vicar. After the service the lady was in deep conversation with a number of the leading members of the congregation, when one of them asked how she liked the sermon. "I thought it was poor, very poor." Then the little boy chimed in, "But oh! mother, what could you expect for a ha' penny?"———An Englishwoman, Miss Grace Chisholm, has just taken the degree of doctor of philosophy at the University of Gottingen, the first degree given to a woman since that institution became a State university. This event indicates a change of attitude on the part of the Prussian minister of education.———The characteristic of modern society, says a contemporary, is littleness. Not that society's sins are little, but that it is full of meanness of the ten-cent variety. It is the kind of meanness that screws a diamond stud in a snowy shirt and leaves the wash bill unpaid. ———Much of the Church life of the present day, especially in towns and cities, says *Church Leader*, is nothing more than an elevated form of club life; clubs, such as the Endeavor Society, the Young Men's Christian Association, the Daughters of Zion, the Sons of God, and various other semi-religious guilds, have, to a large extent, supplanted the regular worship of God in many churches. These fashionable clubs are clubbing the Church to death.———The ritualistic reporter still survives. An Essex county paper, in recording the Easter services at St. Thomas', Brentwood, states that "the number of communicants who celebrated was 774," and speaking of St. Edward's, Romford, says: "To the courts and alleys addresses were given." Another paper tells us that at St. Andrew's "A *Te Deum* was sung accompanied by incense."

The Church Abroad

In Westminster Abbey, on Ascension Day, the Rev. John Reginald Harmer, D. D., was consecrated by the Archbishop of Canterbury to the Bishopric of Adelaide, in succession to Bishop Kennion, now translated to the diocese of Bath and Wells. Canon Body preached an eloquent sermon. The Archbishop was assisted in the imposition of hands by the Bishops of Manchester, Salisbury, Bath and Wells, Dover, Trinidad, and Bishop Selwyn. The presenting prelates were the Bishops of Manchester and Bath and Wells.

The consecration of the Ven. Archdeacon Gaul to the bishopric of Mashonaland, left vacant by the break-down in health of Bishop Knight-Bruce, took place on St. Mark's Day in the cathedral at Bloemfontein, the first service of its kind ever held in the sacred building. There was a large congregation present at the consecration service, which was held at 9:30 A. M., and was preceded in the early morning by two celebrations of the Holy Communion. The service was fully choral, the Mass music being Merbecke's. Canon Holbech was the preacher. Besides the Metropolitan, the Bishops of Bloemfontein, St. John's, and Pretoria took part in the solemn imposition of hands.

On Wednesday in Easter week, the church of the Good Shepherd, especially erected for the use of the unfortunate lepers of Robben Island, was consecrated by the Bishop of Cape Town. The party was met by the Rev. W. Watkins, chaplain of the English church on the island, and Mr. Gresley, the assistant chaplain. The consecration service was conducted in the English language, but the services, as hitherto in the old building, will be conducted in Dutch. The Metropolitan, in an address, alluded to the great self-sacrifice and love for his people shown by Mr. Watkins, who had, almost unaided, given that beautiful building to the lepers, who, he hoped, would learn to look upon the Good Shepherd as their one great consolation.

Canada

The Bishop of Huron held Confirmations in the diocese of Toronto, during the first part of May, for Bishop Sweatman, who was absent on a visit to England. Since that time Bishop Baldwin has been visiting the counties of Norfolk and Brant in his own diocese, and will begin the county of Bruce in July. Some interesting features of the quarterly meeting of the Sunday School Association of the deanery of Middlesex, which took place in Memorial church schoolroom, London, in May, were a model lesson for juniors and an admirable paper on memory training. A company of the Boys' Brigade were also put through their drill, eliciting much applause. At the monthly meeting of the Lay Workers, London, an able paper on the object and scope of the association was read. An ordination service was held in Trinity church, Galt, on Trinity Sunday. The plans for the new church, St. Matthew's, London, have been completed; it is in English Gothic style, and will cost about $6,000, with a seating capacity of 400. The floating debt on St. Jude's, Brantford, has been reduced from $800 to a little over $200 in three years. A service has been commenced at Melrose, conducted regularly by the Huron College students.

A class of 73 was confirmed in St. George's church, Brockville, by the Archbishop of Ontario, on the 27th. The Archbishop will hold an ordination at Kingston on July 7th, examination of candidates to begin on the 2nd, in the Synod Hall. Three of the local militia regiments took part in the first Church parade of the season, on Sunday morning, May 26th, St. George's cathedral, Kingston. The health of Archbishop Lewis is much improved, and he has been holding Confirmation tours in the eastern part of his diocese. The Junior Guild of St. John's church, Prescott, have lately presented to the church a beautiful silver chalice. Most of the clergy of the city were at the station to receive the Archbishop on his arrival in Ottawa on the 13th. He held Confirmations in Christ church and St. John's only, as it was desirable to avoid unnecessary fatigue in his present state of health, so that the candidates from the other city churches were brought together at these two services. It is stated that the offerings for diocesan missions in Ontario are fully equal to last year, though it was thought in the beginning that there would be a falling off. There is only $800 due now, against $4,000 three years ago, as a debt on the mission fund. The corner-stone of the new church of St. Jude's, Wapanee Mills, was laid on May 16th, under Masonic auspices. Two-thirds of the money needed has been already subscribed for the building. An act of incorporation for the Domestic and Foreign Missionary Society of the Church of England in Canada, has been applied for by the authorities. St. Stephen's church, Britannia, has been much improved, the whole interior having been re-lined and renovated, and a new steeple added.

A meeting of the clergy was held recently in Toronto, to arrange matters connected with the Pan-American conference to be held in that city from July 18th to 25th. The president, the Rev. Mr. Smith, of St. Paul, gave an address on the aim and work of the conference. The last meeting of the Toronto local assembly of St. Andrew's Brotherhood was held at St. John's church, Weston, on the 1st. The business discussed was work on the docks, island and summer resorts; "What can be done for the Sunday cyclist?"; hotel work. The synod of the diocese of Toronto opened June 11th, the first session in St. James' school house. Bishop Sweatman has returned from England. Church work in the parish of St. Simon's, Toronto, is prospering greatly. The church was only opened seven years ago, and in that time the number of communicants has more than trebled, and the seating capacity has had to be largely increased. The last installment on the church at Honeywood, erected ten years ago, has just been paid off.

Special sermons were preached in many of the city churches in Hamilton, diocese of Niagara, on the 5th, with reference to the work of the Society for the Prevention of Cruelty to Animals. The Bishop of Niagara confirmed a class at Fergus lately, and at St. George's church, St. Catherine's. On the 14th he confirmed a class of 61 at St. Luke's, Ashburnham, and on the next day 96 at St. John's.

The synod of the diocese of Quebec was opened by service in the cathedral, Quebec, on the 28th. The Bishop, in mentioning events of interest which had occurred since the last meeting of synod, two years ago, referred to the work of the St. Andrew's Brotherhood and the Woman's Auxiliary with warm approval. Nine churches have been consecrated in that time, and six new missions and parishes formed. Speaking of educational institutions, he urged the claims of the two centres of higher education in the diocese, Compton Ladies College and Bishop's College, Lennoxville. The Bishop, speaking on the separate school question, said he wished separate Church of England schools could be established throughout the province. Bishops' College, Lennoxville, has lost an old and faithful friend by the death of Mr. Edward Chapman, for many years bursar of the college, secretary of the corporation, and registrar of the university. He passed away in his 81st year, on May 26th, and was a graduate of Cambridge, and a member of Gonville and Caius College, of which his uncle, the Rev. Benedict Chapman, was head for many years. The St. Francis Choir Union had the annual service this year in St. Mark's chapel, Bishop's College, on the eve of the Ascension. There was a large number of the clergy present, and 11 choirs were represented, one from the neighboring diocese of Vermont. The service was very well rendered; the effect of so large a number joining in the processional and recessional hymns was very fine. The college choir had given much time to the preparation of the music. The Principal of Lennoxville University, Dr. Adams, preached. It is expected that the convocation of the college in the end of June will be unusually brilliant, as the jubilee of the institution will be celebrated then. The Governor General of Canada is expected to be present.

New York City

Calvary church, the Rev. Dr. Henry Y. Satterlee, is to lose one of its assistant clergy, the Rev. Lewis Cameron, who has been elected to the rectorship of St. Paul's church, Paterson, N. J., where he will succeed the Rev. Thomas White Nickerson, Jr., now in Europe.

At a special service on Wednesday evening, June 5th, five candidates were admitted into St. Augustine's chapter, No. 84, of the order of the Daughters of the King (Trinity parish). This service was conducted by the vicar, the Rev. Dr. Kimber, who is chaplain of the chapter. The total number of members is now 10.

Bishop Potter made a visit to St. Austin's School, Staten Island, on Wednesday, June 12th, and distributed prizes. He referred to the system of military schools now so common in this country, and commended the principle of military instruction for youths. His address caused subsequent favorable comment in some of the city papers.

The graduating exercises of the class of '95, of St. Margaret's School for girls, at New Brighton, Staten Island, was held Wednesday morning of last week in the presence of a large number of visitors in Christ church. The Ven. Archdeacon Johnson, rector of the parish, presided, and presented diplomas.

The closing exercises of Trinity Chapel School were held in the school building, Thursday, June 13th. The room was tastefully decorated with flags and flowers, and was filled with a large gathering of parents and friends of pupils. The vicar, the Rev. Dr. Wm. H. Vibbert, presided, and presented diplomas and gold medals to graduates. He made an address to the assemblage.

At St. George's church the musical festival for June will be devoted to the rendition of Barnby's "Rebekah," a work of unusual interest, containing many beautiful passages. The choir will be helped for the occasion by Mr. and Mrs. Tyler Dutton. Friends have placed a stained glass transom over the door of the choir room, in keeping with the other fine glass in that room, which is now very completely fitted up. The new window is from a design by Maitland Armstrong, and contains appropriate musical symbols, and the motto of the choir. It has just been unveiled. Funds are being raised for new choir stalls in the chapel. The free circulating library will be open all summer. Over 8,000 volumes were taken out last year, more than half of which were drawn by boys from 10 to 15 years of age.

According to the rules governing post-graduate scholarships in Columbia college, the university council, at its last meeting, appointed 20 out of the 30 scholars for the year 1895-'96. The remaining 10 positions will be filled on or about Oct. 1st, from among the 42 candidates who applied for the appointments this spring, or from those who will apply during the summer. A new boathouse will be built for the college during the summer, at 115th st., near the new site, on the Hudson river, at a cost of about $7,000. The whole building will be 100 by 50 feet, and built on a stone and pile crib. It was designed by H. Pelton, a member of a former 'varsity crew, and a graduate of the Columbia college school of architecture.

Plans have been filed for the enlargement of the Roosevelt Hospital. An important addition is to be made of a five-story stone building of imposing appearance, which will be used for the treatment of patients who do not enter the hospital wards, and who pay for their treatment. Accommodations will also be provided for nurses. The first two floors will be handsomely furnished, and will accommodate about 40 patients. The best modern appliances in heating, lighting, and ventilation will be introduced, and rooms will be arranged *en suite*. The edifice will cover a space of 45 ft. front, with a depth of 173 ft. The windows of the western side will overlook the hospital grounds. Access will be by a private entrance. The work of erection will begin in July, and it is hoped the building will be ready for use by New Year's. The cost will reach $150,000.

The trustees of St. Luke's Hospital have made a further sale of part of the old site, that recently came back upon their hands, through the failure of the original purchaser. The latest sale covers a plot of seven full city lots, four fronting on 54th st. and three abutting in the rear and fronting on 55th st. The purchaser has bought the property, it is said, for the purpose of erecting a private house for his own occupancy. The price paid for the seven lots was $428,500. At that rate the trustees will eventually receive a larger sum by individual sales than the $2,400,000 which was the price of the wholesale purchase that fell through. That calamity may therefore prove a blessing. All the recent sales have been for the erection of private houses of a fine class—the improvement of the region adding to the value. There are 15 lots remaining to be sold, or about half.

The parishioners of the church of the Archangel a few days ago marked the third anniversary of the rectorship of the Rev. Ralph W. Kenyon by a parish reception to which the neighboring clergy were invited. The first surprise of the evening was the presentation to both Mr. and Mrs. Kenyon of large bunches of flowers from the Daughters of the King, tied with the ribbon of the chapter. Mr. Henry J. Thornton, clerk of the vestry, read congratulatory letters from clergy unable to be present, and in a few words presented to Mr. Kenyon on behalf of the wardens and vestrymen, resolutions which were engrossed on parchment, and which testified to their appreciation of his ability, character, and faithfulness. Since the beginning of his rectorship in this parish there have been 143 baptized and 109 confirmed. The Rev. Mr. Kenyon responded in a heartfelt way. Speeches were made by Dr. MacFarlan on behelf of the congregation, by the Rev. Mr. MacMurray on behalf of the denominations around, by the Rev. Dr. Patey, of St. Luke's, on behalf of visiting clergy, and by the Rev. Henry G. Taylor, assistant at Archangel. The evening concluded with music and the usual feast of good things.

At the church of the Transfiguration, the Rev. Dr. Houghton, rector, a beautiful memorial window has been erected. The xxiii Psalm furnished the text upon which the artist, Mr. Frederick, has built his design. The window consists of two pair of lancets, one set above the other. In the lower group there is a devotional figure of a shepherd in the attitude of prayer, his hands are raised in supplication, and his eyes are turned heavenward. He would seem to be asking the blessing of God upon the flock of sheep that are grouped at his feet. The head of the shepherd is the head of Christ, and is crowned with a nimbus. The accompanying landscape, the grass, trees, and distant sky, are realistic. In the upper lancet there are two figures of angels, personating justice and mercy. They are receiving, as it were, the prayers of the Good Shepherd. In the extreme head of the window there is a representation of a pelican feeding its young. The entire theme is symbolical of the office of Christ as the one mediator between God and man. One of the notable things about the window is the fact that there is little or no light transmitted. This arises from its peculiar position, as the window looks into an extremely narrow areaway, receiving its light through a small passage, which barely illumines it. The glass chosen is therefore more of a mosaic quality than is usual. The memorial is erected in memory of Mr. and Mrs. William Watson, by their daughter, Miss E. G. Watson.

For his baccalaureate sermon before the graduating class of Columbia College, at St. Bartholomew's church, the Rev. Dr. David H. Greer took for his text Job xxxviii: 3, "Gird up now thy loins like a man; for I will demand of thee and answer thou me." The Rev. Dr. Morgan Dix assisted in the service. Class day exercises of the school of arts were held in the library hall Monday afternoon. The platform was occupied by students, and seats on the main floor were taken by President Low, Prof. J. Howard Van Amringe, dean of the department, and others of the faculty. President and Mrs. Low gave a reception to the class on the afternoon of Tuesday, and at night the class assembled socially with the Alumni Association. Commencement Day itself saw an immense gathering. The exercises were opened by prayer by the Rev. Dr. Duffie, chaplain *emeritus* of the college. The conferring of degrees followed. There was only one honorary degree, that of doctor of laws, on Thomas Messinger Brown, M.D., president-elect of Lehigh University. Nearly 400 degrees were conferred in course, including those given to the graduates of Barnard College. The young women of Barnard were clad in academic caps and gowns, and received generous applause. The awarding of prizes and fellowship was very interesting. The prize lectureship went to Harry Alonzo Cushing. The James Gordon Bennett prize in political science was awarded to Arthur K. Kuhn, who also took the silver medal offered by the Society of the Sons of the American Revolution. There were 24 fellowships, each of the value of $500, awarded. The Barnard fellowship for encouraging scientific research was given to Prof. Wm. Lispenard Robb, Ph. D., professor of physics in Trinity College, Hartford. The John Tyndall fellowship for encouragement of research in physics, went to Walter Wm. Cook, and the new Henry Drisler fellowship in classical philology to John Kassan Lathrop, who has the honor to hold this distinction the first time it has been conferred. The Barnard medal was, as already announced in the columns of THE LIVING CHURCH, given to John Williams, Lord Rayleigh, F. R. S. Honor was also given Prof. Wm. Ramsay. President Low made a short address to the graduates brim full of good advice. He dwelt on the future of Columbia, its mission, and the rapid strides making toward settlement in the new home on Cathedral Heights.

Philadelphia

A handsome rubble stone retaining wall, 149 feet long, and 2 feet high, is to be built to make a terrace at St. Mary's church, West Philadelphia.

A special service for the benefit of St. Barnabas' Guild for nurses was held on the evening of Trinity Sunday, at the church of the Ascension, the Rev. G. Woolsey Hodge, rector, and chaplain of the guild. The sermon was preached by the Rev. Dr. A. G. Mortimer.

The 3rd anniversary of the chorus choir of the church of the Holy Spirit, the Rev. S. H. Boyer, priest in charge, was celebrated on the evening of Trinity Sunday by a service of song. Addresses were made by the Rev. Messrs. E. P. Gould, S. T. D., and S. C. Hill.

The 80th anniversary of the Sunday schools of St. John's church, Northern Liberties, the Rev. R. H. Barnes, rector, was observed on the evening of Trinity Sunday. Addresses were made by the rector, and several visiting clergy.

The new mission chapel of St. Ambrose, located at No. 3320 North 2nd st., Cooperville, opened for service on Sunday, 16th inst., is a part of the missionary enterprise of Christ church, Franklinville, and is under the direction of the Rev. T. J. Taylor, assisted by the Rev. H. C. Mayer, and Mr. Edmund A. Neville, lay reader.

Bishop Coleman, of Delaware, on Trinity Sunday addressed the boys of St. Luke's School at the memorial church of St. Luke the Beloved Physician, Bustleton; and at night in the memorial church of St. Simeon, preached the baccalaureate sermon before the graduating class of the Boys' Central High School.

An anonymous "friend" has, through the Rev. Dr. W. N. McVickar, presented the Divinity School with $1,000 for the purchase of books for the library of that institution. This, with $500 recently promised for the same purpose by a member of the board of trustees, will enable the Divinity School to materially strengthen its work.

The lady managers of St. Timothy's Hospital had a lawn party on the 11th inst., in celebration of the 5th anniversary of the opening of the institution. Tables handsomely decorated and filled with useful and fancy articles, were arranged beneath the large shade trees. In the evening, the lawn and hospital porches were illuminated with electric arc lamps and Chinese lanterns, and there was music by the German and Metropolitan bands.

At Christ church mission, 6th and Venango sts., seven boys and girls and one infant were baptized on Whitsunday. On the evening of Trinity Sunday, open air services, which were so popular last summer, were resumed for the season, the preacher being the Rev. W. L. Bull. On Thursday evening, 13th inst., a class of 14 persons, presented by the Rev. T. J. Taylor, priest in charge, was confirmed by Bishop Whitaker. It was the second Confirmation service within the year.

Confirmations reported, viz., All Saints', Torresdale, 4; Good Shepherd, Rosemont, 15; St. George's, West End, 11; Beloved Disciple, 15; Trinity, Oxford, 8; Trinity chapel, Crescentville, 16; Trinity chapel, Rockledge, 5; St. Clement's, 39; Church Home (chapel), Angora, 12; Christ church, Media, 15; St. Luke's, Bustleton, 10; Christ (old Swedes), Bridgeport, 10; Episcopal Hospital mission (including two in a private room of the hospital), 116. Total, from May 12th to May 26th inclusive, 276.

At old Christ church, the Rev. Dr. C. Ellis Stevens, rector, the spire has just been freshly painted, and the vane and mitre above it re-gilded. The mitre was found to bear an inscription recording the consecration of Bishop White, 1787. In this connection, it may be stated that a crown was originally mounted on the top of the spire. After the Declaration of Independence, July 4, 1776, all the insignia of royalty was removed both from the interior and exterior of the church, with the exception of the crown, owing, perhaps, to its inaccessible position. In June, 1777, the steeple was struck by lightning, the crown melted, and the obnoxious emblem was thus destroyed.

The annual commencement and class day exercises of the Episcopal Academy were held on the 12th inst., in the chapel of that institution. Headmaster Dr. Wm. H. Klapp presided over the exercises, which opened with a short address by the Rev. Dr. J. Andrews Harris. The oration of the day entitled "Purpose," was delivered by John Haughton Reese; the class history was read by William Kunkle Holman; and Richard Haughton read the class prophecy. Presents of an amusing character to every member of the class were made by Malcolm McLeod; and the valedictory was pronounced by Frederick Lewis Clark. Dr. Klapp presented certificates to 20 graduates of the Academy, also the alumni prizes. The exercises closed with a parting address by Dr. Klapp.

The exercises connected with the graduation of the 6th class of pupil nurses from the Hospital training school were held on Wednesday afternoon, 12th inst., in the chapel of the Episcopal Hospital, which was handsomely decorated with flowers and palms. Dr. John Ashhurst, Jr., presented the 17 young women to Bishop Whitaker, who made an address. At its close he presented the diplomas. Of the graduates, four are credited to Pennsylvania; two each to Philadelphia, New Jersey, Canada, and England; and one each to West Virginia, Illinois, New Mexico, Maryland, and Ireland. An address was also made by Dr. John Ashhurst, Jr. The clergymen taking part in the services were the Rev. Messrs W. H. Harrison, chaplain of the hospital; J. P. Bagley, and Edmund B. Smith of Vergennes, Vt.

The Southeast convocation met on Friday afternoon, 14th inst., in the parish house of St. Peter's church, the Rev. L. Bradley, dean, presiding. All the old officers were re-elected. The treasurer reported a balance of $787.65. A communication was received from Bishop Whitaker, which stated that, in accordance with the provisions of the canon adopted at the late diocesan convention, he had appointed the Rev. S. H. Boyer, missionary at the mission of the Holy Spirit; the Rev. M. Zara, missionary at the Italian mission; the Rev. H. L. Phillips, missionary at the church of the Crucifixion; and the Rev. F. H. Bushnell, missionary at the church of the Messiah, for the current convocational year, with such stipend in each case as may be fixed by the convocation. The report showed that the whole amount of the funds had been raised by convocation, including the 7 per cent. additional. The same amounts as last year were appropriated to the several missions.

The 139th annual commencement of the University of Pennsylvania, marking the close of the 155th year since the founding of the institution, was held at the Academy of Music on the 11th inst. The Rev. Joseph N. Blanchard opened the ceremonies with prayer, after which Gen. D. H. Hastings, LL. D., Governor of the Commonwealth, and *ex officio* president of the board of trustees, installed Charles Curtis Harrison, M. A., as provost of the university. Among those receiving degrees were a large number of young Churchmen, and the following clergy, viz.: Doctor of philosophy, the Rev. Messrs. John Grant Bawn and Joseph Sakumoshin Motoda; doctor of science (*causv honoris*), on the Rev. John P. Peters, Ph. D., New York City; Doctor of Divinity (*causa honoris*), the Rev. William Ely, rector's assistant at St. Michael's church, Germantown, Phila.; Doctor of Laws (*causa honoris*), Joseph B. Townsend, president of Jefferson Medical College, and Talcott Williams, Esq., one of the editors of *The Press*, and a prominent Churchman. As heretofore, both the provost and vice-provost (the Rev. G. S. Fullerton) are Churchmen and alumni of the university.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

On June 12th, the trustees of Illinois College conferred the degree of D. D. upon the Rev. T. N. Morrison, of the church of the Epiphany. Mr. Morrison graduated from Illinois College in 1870.

St. Bartholomew's church, Trinity Sunday, marked the 5th anniversary of the present rectorship. At the morning service, the Rev. Mr. Matrau gave the following resume of his work for the five years: Baptisms: infant, 139, adult, 58, total, 197; Confirmations, 133; marriages, 46; burials, 104.

Waterman Hall, the diocesan school for girls at Sycamore, ended its 6th academic year on Tuesday, June 11th. The rector, the Rev. Dr. Fleetwood, reported an average attendance of 60 boarding, and about 20 day and special pupils. The commencement exercises took place in the auditorium of the school, Bishop McLaren presiding, and the Rev. John Rouse, rector of Trinity church, Chicago, delivering the address. The Bishop conferred the diploma of the institution upon seven graduates from the academic, and one from the musical department.

The annual conference of the Guild of All Souls was held in St. Luke's church, on Saturday last. Father Bowles, the warden, celebrated the Blessed Sacrament at 10 A. M., after which the meeting was held. Reports were made by the secretary and treasurer, showing the guild in a healthy and prosperous condition. The following officers were elected: Superior, the Rev. E. A. Larrabee; warden, the Rev. C. E. Bowles; secretary and treasurer, Mr. E. O. Hubbard; and assistant secretary, Mr. T. E. Smith, Jr. New branches were organized this past year at Janesville, Wis., and Stapleton, Staten Island, N. Y. The ladies of St. Luke's provided a collation for the guild in the parish hall after the meeting.

The 27th annual conference of the American Confraternity of the Blessed Sacrament was held in the church of the Ascension on the feast of Corpus Christi, Thursday of last week. Solemn vespers and procession were held on the eve at 8 o'clock, sung by the Rev. Father Larrabee, the Rev. Messrs. C. E. Bowles and G. Tuckerman, of St. Louis, assisting. The Superior General, the Bishop of Fond du Lac, was present, wearing his cope and mitre, the Rev. Canon Taylor of Fond du Lac, and the Rev. C. R. D. Crittenton of Ravenswood, acting as chaplains. The sermon was preached by Father Bowles, of St. Luke's, Chicago. There were low Celebrations at 6:30 and 7:15 on the morning of the festival, and a pontifical celebration of the Blessed Sacrament at 10 A. M. The conference was opened immediately afterwards by Bishop Grafton. Favorable reports were read by the secretary and treasurer general respectively, showing at present a lay membership of nearly 1,300 in the American Church, and 250 priests. Papers were read on the "Organization of wards," by W. C. Dayton, and "The Sacrament of Extreme Unction," by the Rev. W. W. Mills, of Erie, Pa. A collation was served for the members of the confraternity at the Ascension parish house, after the meeting. The following officers were elected: Superior General, the Rt. Rev. C. C. Grafton, Bishop of Fond du Lac; secretary general, the Rev. E. B. Taylor, Canon of Fond du Lac; and treasurer general, Mr. W. C. Dayton, Chicago.

ROCKFORD.—The Bishop made his annual visitation to Emmanuel church, on Trinity Sunday. He was greeted (in spite of the intense heat) by a congregation which more than filled the chapel of the Fairfield Memorial parish house in which the services are for the present held. He confirmed a class of seven and solemnly instituted the Rev. Wyllys Rede, upon the 10th anniversary of his ordination to the priesthood, to the rectorship of the parish. This was the first time the Office of Institution had ever been used in the parish, and it was witnessed with great interest by the large and attentive gathering of people. The keys of the parish were presented to the rector by the wardens, Messrs. William B. Barbour and Giles F. Hunter. The Bishop preached a most timely and effective sermon upon the mutual duties and responsibilities of priest and people, taking as his text, I Thess. v: 12.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

The 24th annual convention met in Christ cathedral, Reading, on June 11th and 12th. No matters of general interest came up for action except a resolution authorizing the trustees of Selwyn Hall, Reading, to wind up the affairs of that institution. This has been the diocesan school for boys, and was a favorite institution of Bishop Howe, by whom it was founded, but through some unwisdom or mismanagement in the past—nobody seems to know just how or why—the school never reached a condition of self-supporting independence.

The convention began with a fine choral service on Tuesday evening, the 11th. The deputies, lay and clerical, the latter vested, entered the church from the street while the choir sang Hiles' "O Zion, blest city." The Bishop Coadjutor (Dr. Rulison) read a portion of his address, dealing more especially with the gains and losses of the diocese during the year. There has been an exceptional number of deaths of prominent laymen, in whose memory the Bishop spoke most fitting words. The financial prosperity of the year had been most remarkable. The missionary funds showed a few hundred dollars increase over the preceding year.

The convention was organized about 9:30 the same evening, by the election of Mr. Charles M. Clement, of Sunbury, as secretary, and the appointment of Archdeacon Angell as assistant secretary. Mr. Clement succeeds Guy E. Farquhar, Esq., of Pottsville, who has been secretary for two years. Seventy of the clergy and 69 of the laity were present. A greeting was sent to Bishop Howe, in Rhode Island, and resolutions of sympathy adopted touching the illness of the Rev. W. C. Leverett, late president of the Standing Committee. The charter of St. Mary's chapel (Wadleigh memorial), Williamsport, was presented and the church admitted into union with the convention.

The Holy Eucharist was celebrated on Wednesday morning at 9, the Bishop Coadjutor being celebrant. Bishop Rulison read Bishop Howe's address, which was largely reminiscent. Bishop Howe, it will be remembered, is the oldest American bishop living, being 87 years of age. In his address he reviewed the changes that had come over the Church during the last 63 years, especially in the matters of ritual and the tone of preaching. Notwithstanding the great changes the Bishop would not have the old Church life back again.

The report of the Board of Missions, read by the secretary, Mr. W. R. Butler, showed receipts for the year amounting to $9,151.88, an outlay of $9,839 11 and, a cash balance of $1,260.94—the last item to be explained by the fact that for the last ten years the treasury has had an average annual balance of $1,848.15. Addresses were made on the work in the various archdeaconries by the Ven. Messrs. Powers, Angell, Heakes, and Coxe.

The elections in the afternoon resulted as follows: Treasurer, Mr. P. Redington Stetson. Standing Committee: The Rev. Messrs. H. L. Jones, S. T. D., W. P. Orrick, D. D., M. A. Tolman, J. Edward Pratt, and Charles Morison; Messrs. Guy E. Farquhar, H. M. North, LL. D., James T. Blakslee, A. D. Holland, and A. N. Cleaver. No less than eight ballots for deputies to the General Convention were taken, with the following result: The Rev. Dr. H. L. Jones, the Ven. J. F. Powers, the Rev. G. H. Sterling, the Rev. L. F. Baker; Messrs. R. A. Mercur, H. M. North, LL. D., W. R. Butler, and A. D. Holland.

Newark

Thomas Alfred Starkey, D. D., Bishop

The last of the winter conferences of chapters of Brotherhood of St. Andrew was held in the parish building of the House of Prayer, Newark, on Monday, June 10th. The topic of the evening was "The ideal Brotherhood man," and addresses were made by John W. Wood, general secretary of the Brotherhood, Silas McBee, the second vice-president, and others. The conferences will be resumed in the fall.

At a meeting of the Newark Clericus, an association of a litero-gastronomic character, the Rev. E. H. Cleveland read an excellent and suggestive paper on clerical *esprit de corps*, arguing its absence and the necessity of its presence. On invitation of the Rev. F. L. Humphreys, the members voted to meet as his guests at Monmouth Beach on Monday, June 17th. This will be the last meeting of the clericus until the fall.

The annual Ascension eve festival service at Grace church, Newark, was very largely attended, as usual. Besides the regular vested choir of the church, five other vested choirs, all under the training of the choirmaster of Grace, took part in the service. The entire number of singers was over 150. For processional was used Gounod's "Praise ye the Father;" *Magnificat* and *Nunc Dimittis* was Field's in D. A tenor solo by Gounod, "Adore and be still," was sung by Mr. C. H. Hampton. The following were the anthems: Hopkins, "Lift up your heads;" Stainer's, "O, clap your hands together;" the trio from the "Elijah," "Lift thine eyes;" and, at the offertory, "The heavens are telling." For recessional hymn, Messiter's "Rejoice, ye pure in heart" was sung. The Rev. G. M. Christian, rector of the parish, was precentor.

The Orange Choir Union held its first annual festival on the evening of Ascension Day, in St. Mark's church, West Orange, the mother parish of Orange, and in addition to the choir of the parish, there were present the vested choirs of Grace church, Orange; the church of the Holy Communion, South Orange; All Saints' church, Orange Valley; and St. Paul's church, East Orange—altogether 140 men and boys. The precentor was the Rev. F. B. Reazor, rector of the parish, and the Rev. Wm. Richmond was the lector. An address was made by the Bishop, in which was traced the rise of Church music, and its bearing on the worship of the sanctuary. The Bishop warmly congratulated the Union on the success of this first festival, and expressed his pleasure that this generally neglected feast day of the Church was gaining in its observance by the people. The processional was the hymn, "Crown Him with many crowns," to Elvey's fine setting; the office hymn, "Hail the day that sees Him rise,' Monk; and for recessional, Messiter's "Rejoice, ye pure in heart." For *Magnificat* and *Nunc Dimittis*, J. T. Field, in D. After the third collect, Hopkins' "Lift up your heads, O ye gates." The following anthems were sung: Calkin's "Rejoice in the Lord, ye righteous," and Barnby's "O ri sen Lord." The organ was in charge of the organists in turn of the parishes represented. Besides the Bishop, there were 11 clergymen present.

On the evening of Trinity Sunday, June 9th, the annual choir festival was held in St. Stephen's church, Newark. The scheme of the festival was to illustrate, in part, the earthly life and work of our Blessed Lord, and anthems were rendered as follows: Price's, "Where is He that is born King of the Jews;" Stainer's, "O Zion, that bringest good tidings;" Gounod's, "Come unto Him;" Stainer's, "They have taken away my Lord;" Barnby's, "O risen Lord;" and, to close the teaching, the Nicene Creed, as set by Berthold Tours in F. Tours' *Magnificat* and *Nunc Dimittis* were also used. The rector of the parish was precentor. The vested choir of 40 men and boys and five women was led by the new organ just completed for use on Trinity Sunday. At the morning service, and after the third collect in the evening, Mr. Chas. F. Follis sang, with great effect, the tenor solo from the "Elijah," "If with all your hearts."

SUMMIT.—On Saturday afternoon, June 8th, the corner-stone of the new church, which is being built in the Park, to replace the building destroyed by fire in January, 1893, was laid by Bishop Starkey.

At the appointed time the procession consisting of the surpliced choir, the Bishop, the rector, the Rev. Walker Gwynne, and a large number of clergy, marched to the elevated platform erected on the north-east wing of the building, upon which was placed the organ, singing the processional hymn, "Christ is made the sure Foundation." A short responsive service was said, including the reciting of the Apostles' Creed and a short collect; the Bishop offered prayer, asking God's blessing upon the stone and upon the the structure of which it was to form a part. The rector read the list of articles deposited in a box embedded in the stone, which included Holy Bible, Book of Common Prayer, Church Hymnal, Journal of the Convention of Newark, 1894, current numbers of THE LIVING CHURCH, *The Parish Record*, etc. The box which was found embedded in the corner-stone of the old building was opened on Friday, and its contents found in excellent condition. The articles have been replaced and the old stone will occupy a conspicuous place in the north porch. The new stone was laid in the northeast buttress of the sanctuary, and was duly laid with the usual formula. Psalm 84 was sung, followed by prayer by the Bishop, and the hymn, "In the Name which earth and heaven." Suitable and timely addresses were delivered by the Bishop, the Rev. G. M. Christian, D.D., the Rev. G. S. Bennitt. After the benediction, "Christ our Corner-stone," was sung as a recessional.

The Bishop and clergy were most hospitably entertained at a well served lunch at the Hotel Beechwood, on the special invitation of Mr. Doying, the proprietor. The visitors expressed themselves as being much pleased with Summit and its beautiful hotel.

The site of the new church is in the "Park," and has a frontage of 430 feet on Woodland ave., and an extreme width of about 320 feet narrowing at each end. The other three sides are also bounded by streets or open thoroughfares. The design of the new church is by Mr. H. M. Congdon. The chancel is at the east end, the entrance being on the west from Woodland ave. The accompanying sketch shows the church as it will actually appear. It consists of nave and aisles in five bays, with choir, apsidal chancel, and baptistry. The roof over the nave will form a clerestory resting on eight polished granite columns and four responds connected by arches. Externally the choir will have two gables, one north, one south. The organ chamber will be in the north gable, a small gallery over an altar guild room being on the south. The choir rooms will be below the sanctuary which stands high above grade on account of the rapid falling away of the ground at the east. The extreme length of the church is 130 feet, breadth of nave and aisle 65 feet, height of west gable 65 feet. The building will have a seating capacity of 650 exclusive of choir. The materials employed are blue granite with Ohio sandstone trimmings. The granite will have rock face and consists of square stones set in broken ashlar. The columns supporting the clerestory are of polished red granite with Indiana limestone bases and capitals. All the other inside stone work, including the tracery of the large rose window in the west able, will be of the same limestone. The passages or aleys in aisles and nave will be laid in red tile, the rest of the floor in red pine. The open roof timbers are in hard pine and the wainscotting and pews in oak. The choir passage and sanctuary floor will be in mosaic.

Calvary Church. Summit. N. J
HENRY M CONGDON · ARCH^T N.Y.

It is expected that the completed church will be ready for consecration some time next winter or early spring. The total cost of the building with complete furnishings and organ, will be about $50,000; but this sum will not include many individual gifts already promised, stained glass, marble altar, lectern, font, litany desk, etc., which will make the total cost several thousand dollars more. Of the $50,000 required to finish, only about $10,000 is now lacking, and it is hoped that this will be all secured before the church is ready for use.

SHORT HILLS.—At the commencement of Baquet Institute, the Rev. Nathaniel Barrows, rector of Christ church, made an address to the graduating class.

Ohio

Wm. Andrew Leonard, D.D., Bishop

At Trinity church, Findlay, June 10th, the Rev. A. W. Mann administered Holy Baptism to eight persons, three deaf-mutes and five of their hearing children; 26 deaf-mute men and women were present at the two services, a few being from the adjoining counties.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—A brass tablet recording the services of the Rev. George A. Leakin, as rector of old Trinity church, Broadway and Pratt sts., has been placed in the chancel of that church by persons who were young and active workers of the church when Dr. Leakin took charge. Trinity church had its origin in a Sunday school established by the Rev. Geo. A. Leakin in October, 1843, in Monkur's Institute. In August, 1845, Bishop Whittingham laid the corner-stone of the first Trinity (now St. Matthew's), on Bank st., west of Broadway, which was opened for service on the fifth Sunday in Lent, 1846. The corner-stone of the present edifice, at the corner of Broadway and Pratt sts., was laid Thanksgiving Day, 1854, and the first services were held on the 16th Sunday after Trinity, 1855. The Rev. George A. Leakin was its first rector, having served from 1843—11 years in the old church—to 1887.

Mr. George A. Reinicker, of this city, has contributed to the Theological Seminary, near Alexandria, Va., through the Rev. Charles Gauss, commissioner of endowments, $10,000 for the establishment of a publication fund. The money will be invested, and the interest on it will be used for the publication of pamphlets and books prepared by members of the faculty of the seminary. The first work to be published by means of the new fund will be one on Christian ethics, by the Rev. Dr. Cornelius Walker. The faculty has named the fund the Reinicker Publication Fund. This is the third gift Mr. Reinicker has made to the seminary. He has already established the Reinicker prize for excellency in reading, and the Reinicker lectureship.

The 57th anniversary of the Sunday school of the church of the Ascension, Lafayette and Arlington aves., was celebrated Sunday, June 9th. There was an address by the rector, the Rev. Charles C. Griffith, vocal music, and reading of reports. The church was beautifully decorated. The present superintendent of the school is Mr. Edwin Higgins. The Sunday school of the church of the Ascension was established by the Rev. J. P. K. Henshaw, and continued under the fostering care of old St. Peter's (German and Sharp sts.) for two years before the formation of any separate organization known as the church of the Ascension. But in May, 1840, the Sunday school work had grown to such proportions as to give it a claim to admission into union with the diocesan convention as a separate organization. It was admitted, with the Rev. Francis Peck as its first rector.

Ground has been laid off for the building of a new church of the Atonement at the southwest corner of Preston and Chester sts. It will be of stone, 60x60 feet, one story high, and have a seating capacity of 400. The building committee consists of the Rev. J. Houston Eccleston, of Emmanuel church, the Rev. Joseph C. Jones, rector of the church of the Atonement, and Messrs. John M. Glenn and C. Irwin Dunn. The present building was erected in 1881, when a lot with a frontage of 60 feet on John, now Preston, st., and a depth of 160 feet on Chester st., was presented to the vestry by Mr. John Glen.

The parish house of the church of St. Michael and All Angels is to be completed at a cost of about $20,000. An additional story will be built on St. Michael's house, and vestries at each side of the church building. The additions will be of stone, and harmonize with the architecture of the church. The church will be connected with the parish build

ing—which is used for the Sunday school—by enclosed corridors. In one of the vestry rooms a new pipe organ will be built, at a cost of about $8,000. Work on the improvements will begin shortly, so as to complete them during the summer months. Architects Wyatt and Nollting perfected the plans, and the contract has been awarded to builder John Cowan.

REISTERSTOWN.—The commencement exercises at Hannah More Academy, the diocesan school for girls, were held on Tuesday evening, June 11th. The Rev. Hall Harrison, of Ellicott City, Md., made an address to the school. The Rev. Arthur M. Rich, whose connection with the school will terminate with this year, and the Rev. Jos. Fletcher, who will be principal next year, also took part in the exercises. Five girls were given diplomas of graduation. A varied programme of instrumental and vocal numbers was given. Prizes for excellence in arithmetic, given by the graduates of the school, were awarded, and premiums of books for excellence in studies, and of gold and silver crosses for deportment and punctuality, were distributed. A score or so of graduates of the school held a pleasant re-union during the day. Hannah More Academy will be practically re-orgnizaed. A generous contribution has been made to the funds of the institution, by which it will be possible to re-construct and refurnish the main building. The present building is to be torn down, and a new one erected. The academy was founded in 1832.

WASHINGTON, D. C.—The Rev. Randolph H. McKim, D.D., rector of Epiphany church, made an address at the commencement exercises of the preparatory school of the Columbian University, which were held Monday, June 10th, at Metzerrott Hall.

Georgia

Cleland Kinlock Nelson, D. D., Bishop

The Board of Trustees of the Appleton Church Home have authorized the immediate erection of the Beckwith chapel and Sister Margaret Infirmary as an addition to the Home, and the first story of the structure is now up. The whole is to be enclosed, and the Infirmary finished for use at once. The chapel will not be completed until further funds are procured.

New Hampshire

William Woodruff Niles, D. D., Bishop

The 49th anniversary of St. Paul's School was celebrated Friday in Whitsun week, with an unusually large number of alumni and friends in attendance. The exercises were held in the school chapel, and were conducted by Bishop Niles. A committee of alumni was appointed to raise an endowment of $250,000. The following were elected officers of the Alumni Association: President, Mr. F. H. Appleton, of Boston; vice-presidents, James Cooke, of Philadelphia, and Douglass Robinson, Jr., of New York; treasurer, Henry Parish, of New York; secretary, the Rev. E. M. Parker, of Concord, N. H.; assistant secretary, Mr. W. H. Foster, of Concord, N. H.

Connecticut

John Williams, D.D., LL.D., Bishop

On St. Barnabas' Day the diocesan convention met for the service of Holy Communion, Bishop Williams, celebrant, assisted by the Rev. Jas. H. George and the Rev. Wm. Tatlock, D.D; the Rev. Samuel Hart, D. D., the Rev. William H. Lewis, and the Rev. E. S. Lines, also assisting in the administration. The Rev. William H. Lewis was the convention preacher, and delivered a most helpful sermon upon "The modern ministry," based upon II Cor. vi: 4.

In the course of his remarks the preacher spoke of the pecularities of modern life; the rebellion against spiritual authority, the objection to ministers taking the lead in any work of social reform, and the questioning of every article of the Faith, from the least to the greatest; all of which leads up to the conclusion that the temper of these restless, querulous, eager times is reducing the power of the ministry to a single element, and that, the personal force of the man who ministers.

After the Celebration, at which some 300 men received, the convention was called to order with the Bishop in the chair. The Rev. Frederick W. Harriman was elected secretary, and he appointed the Rev. Arthur H. Wright as his assistant.

The principal business of outside interest was the passage of a canon for a "clergymen's retiring fund." By this canon it is provided that any clergyman of the diocese who shall have attained the age of 65 years, and shall not be in receipt of a stated salary, shall be entitled to the benefits of this fund; provided, that he shall have been canonically resident in the diocese and in the actual discharge of the duties of the ministry for the seven years immediately preceding his application for the benefits of the fund. Each parish in the diocese shall pay to the treasurer of the fund before the first day of June in each year, $1.25 on every $100 which it pays for clerical services.

The elections of interest to the Church at large were as follows:

Standing Committee: Rev. William Tatlock, D.D., Rev. E. S. Lines, Rev. Storrs O. Seymour, Rev. Samuel Hart, D. D., Rev. Henry M. Sherman.

Deputies to General Convention: Clerical—Rev. E. S. Lines, Rev. Edwin G. Harwood, D. D., Rev. Oliver H. Raftery, Rev. Chas. E. Woodcock. Lay—Messrs. Chas. E. Graves, James J. Goodwin, William W. Skidder, Benjamin Stark.

After discussion of the report of the Diocesan Missionary Committee, and the appropriation of $11,000 to diocesan missions for the ensuing year, the convention adjourned.

NEW HAVEN.—The Commencement exercises of Mrs. Cady's School for Girls, was held on Wednesday afternoon, June 12th. There was a large graduating class, and a high standard of scholarship was shown by the work of the graduates. An address on "The novel's place in woman's life," was delivered by Mr. George W. Cable.

Northern Michigan

The 3rd annual convocation was held at Escanaba on Wednesday, May 30th. Holy Communion was celebrated at 9 A. M. by Archdeacon Williams, assisted by the Rev. Mr. Green, of Escanaba, after which the convocation was organized for business, under the presidency of the archdeacon. The Rev. Frank J. Mallett, of Marquette, was unanimously elected secretary. A considerable amount of routine business was disposed of after the reading of the annual address of the archdeacon.

Much discussion ensued as to the best method of obtaining from the parishes and missions their views as to obtaining a bishop for Northern Michigan in the near future, and it was resolved that a memorial to the General Convention, which meets in October next, should be submitted to the various parishes and missions for their action, and further that this should be made the special business of a convocation to be called by Bishop Davies, of Michigan, at St. Paul's church, Marquette, the first Wednesday in September. In order that all possible steps necessary be taken should the scheme now adopted prove successful, a special committee was appointed, consisting of the Rev. Frank J. Mallett, of Marquette, the Rev. W. R. Cross, of Houghton, and Mr. Lucius L. Hubbard, to report a Constitution and Canons for the proposed diocese, modifying and altering the present Constitution and Canons of the diocese of Michigan. The convocation formally accepted the offer of St. Paul's church, Marquette, as the pro-cathedral.

Complimentary resolutions were passed, thanking the Rt. Rev. John Williams, D. D., of Connecticut, for his supervision of the jurisdiction in the absence of Bishop Davies. Similar expressions were also sent to Bishop Davies, on his return from Europe.

After some other business a missionary meeting was held, and addresses made by the Ven. G. Mott Williams and the Rev. Frank J. Mallett. The convocation then adjourned to meet the first Wednesday in September in Marquette.

Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

CITY.—The vested choir of the cathedral celebrated its 19th anniversary on the evening of Whitsunday, with a special festival service. It had been hoped that the Bishop would be present to address the choir, but he was indisposed and confined to his house. On the Tuesday evening following, a banquet was served at the Cathedral Hall, to which present and former members of the choir were invited, and a large number sat down at the tables. The guest of the evening was the founder of the choir, Mr. Charles P. Jones. A number of speeches were listened to, with a varied musical programme. Mr. Jones said his connection with the choir work of what is now the cathedral, began in 1870, when, at the request of Bishop Armitage, he gathered a number of boys, with men and women, and trained them for the choir of All Saints' chapel, then at the corner of Prospect ave. and Division st. Mr. Jones had formerly done similar choir work in St. Paul's church. The All Saints' congregation took possesssion of the present cathedral at Whitsunday, 1873, and three years later the choir of men and boys was vested in surplices without cassocks. For many years there were also ladies in an auxiliary choir who sang with the boys. This was the first vested choir in the diocese, except that at Racine College. The present choirmaster, Mr. A. A. Rankin, was unable, by reason of illness to be present at either the festival service or the banquet. Miss Peterson, who had been organist during almost the whole term of the vested choir, except from 1888 to 1892, was present with the choir, as were the Bishop and a number of veteran choir men. Canon St. George presided as toast master. Letters of regret were read from the Rev. E. W. Spalding, D. D., the Rev. Geo. W. Lamb, and other organizations known as the Choral Union, of which Messrs Daniel Washburn and Charles Granger are wardens; Frank Burroughs, secretary; Walter Hickox and Arthur Port, librarians; and Howard L. Morehouse, historian.

The Cathedral Institute graduated a class of six on the evening of June 6th. The hall was tastefully decorated with the school colors of purple and white. The literary exercises were rendered by the graduates, and the Bisho made an address.

RACINE.—A prosperous year at Racine College closed on June 6th, when one student was graduated. A long list of prizes and honors was awarded, and an address was delivered by the Bishop, in place of the old-time exercises by the students. The trustees found the condition of the school to be excellent. The warden, the Rev. Dr. Piper, remains at Racine during the vacation, while the head master, the Rev. H. D. Robinson, will spend the summer in England, where he will inspect the English school system.

PRAIRIE DU CHIEN.—The parish of Trinity church celebrated its 40th anniversary on June 7th, with a special service and other ceremonies. The Bishop delivered the address.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

CITY.—On the morning of St. Barnabas' Day, the annual commencement of the Bishop Bowman Institute, the diocesan school for young ladies, was held in the church of the Ascension. The address to the gradrates, of whom there were seven, was delivered by the Rev. Arthur Chilton Powell, of Grace church, Baltimore. The prizes were given by the rector of the school, the Rev. Robert J. Coster, and the diplomas and Bishop's medal were presented by the Bishop. The music was furnished by the choir of the church of the Ascension. A large congregation was in attendance.

The Sunday School Association of the diocese held a conference at the church of the Ascension, on June 11th, St. Barnabas' Day, at 8 P. M. The Bishop of the diocese presided. Addresses were delivered upon the following subjects: "Some thoughts upon how to interest young people to love and study the Bible," by Bishop Whitehead; "How to improve Sunday schools in intellectual activity," by Mr. J. L. Koethen, Jr., and "Sunday school music," by Mr. G. R. Broadbury, choirmaster of the church of the Ascension. Nearly all the Sunday schools in the city were represented by either rector, superintendent, or teachers.

The annual celebration for the Pittsburgh branch of the Guild of St. Barnabas, was held at Trinity church, Pittsburgh, at 7:30 on St. Barnabas' Day. Bishop Whitehead, chaplain-general of the guild, was celebrant, and was assisted by the chaplain of the Pittsburgh branch, the Rev. Mr. Danner.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

COHOES.—St. John's church was burned to the ground last September. The corner-stone of a new church was laid on June 3rd, being Monday in Whitsun week. The Bishop blessed and laid the stone in the name of the Trinity, saying a special service appointed for the occasion, and made a short address afterward. Addresses were also made by the Rev. Walker Gwynne, rector of Summit, N. J., who was formerly rector of Cohoes, and by the Rev. Dr. Battershall. The Bishop being called away by imperative duty, the concluding prayers were said by the present rector, who is also archdeacon of Albany. The benediction was pronounced by the Rev. Dr. Maxey. The surpliced choir in attendance added greatly to the devotional interest of the service. Large numbers of lay people were present, not all of whom belonged to the congregation, and they held their ground bravely in spite of the heavy shower during the service. A large parish house is also being built as a home for the numerous parish organizations.

ALBANY.—On June 6th an interesting class was graduated at St. Agnes' School. Although most of the scholars came from this State, there were some from Texas, Illinois, Wisconsin, and Iowa. The Bishop, in his address on the class motto, "*Digne vocatione*," took strong ground on the suffrage question, holding that it would degrade women from their present high position.

Maine

Henry Adams Neely, D.D., Bishop

A preliminary meeting of the 76th annual convention was held in St. Luke's cathedral, Portland, Tuesday evening, June 11th, and was devoted to the interests of diocesan missions. The secretary read the treasurer's report and gave some account of the work done, after which addresses were made by the Rev. J. M. Foster and the Rev. H. W. Winkley.

On Wednesday, after prayers, the convention was called to order by the Bishop, and the Rev. Chas. M. Sills, D. D., re elected secretary. After the appointment of the usual standing committees, and reports, the convention adjourned for divine service at 11 o'clock. In place of the sermon the Bishop read his annual address. He referred to those bishops who have passed away, and to one of his own clergy, the Rev. W. H. Washburn, who was the first to receive ordination at his hands. As to the Pastoral Letter, he gave his opinion why it was to be considered as the voice of the House of Bishops and to be regarded with the same respect as other pastorals issuing from that body.

In the afternoon the convention elected the following deputies to the General Convention: The Rev. Messrs.

Christopher S. Leffingwell, C. Morton Sills, D. D., Chas. F. Sweet, and J. S. Moody; Messrs. John Marshall Brown, Henry Ingalls, P. J. Carleton, and A. Davenport.

Mr. W. G. Ellis was elected treasurer of the diocese. The resolution presented last year, that the wardens of missions be entitled to a vote in the convention, was finally pronounced inexpedient.

It was decided that any three or more clergymen within certain limits approved by the Bishop, may form a convocation which shall report at the annual meeting of the Missionary Society.

The resolution to amend the act of incorporation of parishes so as to allow women to vote at parish meetings, was carried. A committee was appointed to secure the necessary legislation from the State.

After the meeting of the Missionary Society the convention continued its session. The date of meeting was changed to the second Wednesday in June instead of Tuesday. Resolutions were read expressing the sorrow of the members of the convention at the death of the late Rev. W. H. Washburn, after which the Bishop introduced the general secretary, the Rev. Dr. Langford, who had been invited to address the Woman's Auxiliary. He made a brief address to the convention, and the Bishop added his own words and hoped that every parish would do its utmost to wipe out the deficiency in the treasury. In the evening the Bishop and Mrs. Neely gave a reception.

Massachusetts

William Lawrence, S. T. D., Bishop

The City Board of Missions for their summer work have already received over $1,800.

The Rev. Charles F. Lee will have charge of St. Mary's church, Dorchester, during the absence of the rector in Europe.

A gift of $10,000 has recently been made to the Diocesan House.

The annual festival of the Guild of St. Barnabas, which is composed of trained nurses, was held in Trinity church, June 11th. The chaplain of the guild, the Rev. C. H. Brent, conducted the service, assisted by the Rev. Messrs. Reuben Kidner and D. D. Addison. The Rev. W. B. King preached the sermon from St. Mark i: 41.

WORCESTER.—At a meeting of the Episcopalian Club in this city, June 11th, the topic, "Cathedral system of America" was discussed by the Rev. J. H. Knowles, D. D., of St. Chrysostom's chapel, New York, and Mr. Stephen C. Earle of this city. Dr. Knowles spoke in favor of the system, showed its necessity, and declared the people were tired of the little two-by-four parishes.

NORTH ADAMS.—The Brotherhood of St. Andrew in St. John's church, are holding services at Braytonville, and during the summer at the Notch. St. John's church is now lighted by electricity through the kindness of Mrs. Sibley. The rectory, the parish house, and other buildings have been ordered painted at her expense.

NEW BEDFORD.—St. Martin's church was consecrated by the Bishop on May 30th. The instrument of donation was read by Mr. Eckfeldt, and the rector, the Rev. Alfred Evan Johnson, gave the sentence of consecration, in which it is declared that the church building is a memorial of Louisa Mackie Johnson. After the consecration, Morning Prayer was said. The Rev. Thos. J. Drumm preached from Neh. x: 39. The Rev. Henry M. Saville, assistant minister of the parish, was then advanced to the priesthood, the rector presenting the candidate, and three other priests joined the Bishop in the laying on of hands. The celebration of the Holy Communion followed. The offertory was for the chancel fund, and amounted to $31.93. The members of the Woman's Auxiliary invited the clergy to luncheon in the parish house after the service, where a pleasant social time was spent.

New York

Henry C. Potter, D.D., LL.D., Bishop

STAPLETON.—The archdeaconry of Richmond met in St. Paul's church, the Rev. C. J. Wood, rector, on Tuesday, June 11th, with Bishop Potter presiding.

YONKERS.—On Tuesday, June 4th, Bishop Potter laid the corner-stone of the new St. Andrew's Memorial church. He was assisted by the Archdeacon of Westchester, the Rev. Dr. E. Walpole Warren, of New York, the Rev. Alexander B. Carver, and the priest of the church, the Rev. James P. Freeman.

YONKERS.—The new St. Andrew's church is a gift to the parish from Mrs. Wm. F. Cochran, and will cost, when completed, $40,000. The seating capacity is about 400. Built of local graystone in Gothic style, with a tower rising 50 feet, it will be an ornament to the locality.

ANNANDALE.—The 33rd annual commencement of St. Stephen's College took place June 13th. The valedictory address was delivered by Rudolph Emil Brestell, who graduated with the highest rank ever attained in the history of the college, and received the prizes in elocution, Greek, ethics, psychology, and English literature. Among the distinguished persons present were Bishop Potter, the Rev. Drs. Charles F. Hoffman, and Andrew Oliver, and Messrs. Stephen P. Nash, S. Van Rensselaer Cruger, Douglas Merritt, Cornelius Vanderbilt, and ex-Governor Roswell P. Flower. The Hoffman library building was formally opened and a bronze bust of the Rev. Dr. Fairbairn, warden of the college, was unveiled. A prize given by Baroness Burdett-Coutts was awarded. The Rev. Dr. Kimber, vicar of St. Augustine's chapel, New York, was unanimously elected president for the next four years of the Alumni Association. Honorary degrees were conferred as follows: D. C. L., on Clifford Stanley Sims; LL. D., on the Rev. H. Toomer Porter; D. D., on the Rev. Chas. H. Canedy and the Rev. Frederick S. Sill; L. H. D., on the Rev. Dr. Eliphalet Mott Potter and the Rev. Chas. Pelletreau; B. D., on the Rev. John Henry Molineux and the Rev. Eugene L. Toy; M. A., on the Rev. George Sherman Richards.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

At the recent council a letter was read from Bishop Whittle, saying that as he could only meet them and not see them, their invitation to be present at the council had to be regretfully declined.

The committee on parochial reports gave the following statistics: Number of individuals, 18,916; communicants, 9,286; Baptisms, infants, 522, adults, 227; Confirmations, 777; marriages, 224; burials, 424; total value of church property, $1,000,012; total receipts, $171,292.77; disbursements, $163,221.64. Some parishes not having been heard from, the report is incomplete.

Deputies to General Convention were elected as follows: The Rev. Messrs. B. D. Tucker, W. H. Meade, D. D., and R. L. McBryde, D. D.; Messrs. C. M. Blackford, R. E. Withers, W. W. Old, and M. P. Burkes.

The Woman's Auxiliary held a meeting June 8th. Addresses were made by the Rev. Messrs. R. C. Jett, M. P. Logan, D. D., and W. B. Smith. Mrs. Hubert, of Norfolk, made an address on "United offerings," explaining what the united offering of the Auxiliary was and what it had accomplished, and what was proposed for the future, and earnestly requested each member to put by one cent a day until October for this purpose.

California

William F. Nichols, D.D., Bishop

On Tuesday in Whitsun week the Rev. W. M. Reilly was instituted as rector of St. Paul's church, San Francisco. There was a large gathering both of the clergy and laity.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The Slocum lecture at Harris Hall, Ann Arbor, will be delivered next year by Bishop Potter of New York, Bishop Doane of Albany, and Bishop Gailor of Tennessee. The subjects will be announced later.

On the evening of Monday, June 10th, the Church Club of Detroit gave a reception, quite largely attended, to Mr. Hamilton W. Mabie, of New York, in St. John's parish building. Earlier in the evening, under the auspices of the alumnæ of the Home and Day School, Mr. Mabie had delivered an entertaining and thoughtful lecture on "Nature and Culture," in which he fully maintained his reputation for eloquence and original thinking. The reception gave pleasant opportunity to many to meet Mr. Mabie in person, and it is intended that such social gatherings shall be a marked feature of the Club at not infrequent intervals.

Colorado

John Franklin Spalding, D.D., Bishop

The 9th annual council of the diocese convened at St. John's cathedral, Denver, June 5th. At 7:30 A. M. the Holy Communion was celebrated, followed at 9 A. M. by Morning Prayer. At 10 A. M. the Rev. Daniel E. Johnson, D. D., was ordained to the priesthood, he being the first colored priest in the diocese, and upon Friday night Bishop Spalding opened with benediction the new church of the Redeemer, which is to be the scene of his labors among the colored folk of Denver. The Rev. J. W. Ohl, of Salida, preached the council sermon.

The council was called to order by the Bishop, and the Rev. E. P. Newton was chosen secretary. The Rt. Rev. Abiel Leonard, D. D., Bishop of Utah and Nevada, and provisional Bishop of Western Colorado, was present throughout the council, and by his addresses and courteous counsels added much to the spirit of its sessions.

The council was one of exceptional unity and interest. A memorial of Geo. J. Boal, LL.D. (elsewhere printed), was adopted by a rising vote, and the Early Eucharist of Thursday was made a special memorial of him.

The following persons were elected to their respective duties—Standing Committee: Dean Hart, the Rev. C. H. Marshall, the Rev. J. H. Houghton, Judge H. P. Bennet, Messrs. A. A. Bowhay and O. S. Johnson.

Deputies to the General Convention: The Rev. Messrs. J. W. Ohl, C. H. Marshall, E. P. Newton, and F. W. Oakes; Messrs. A. D. Parker, A. A. Bowhay, Ralph Talbot, and Otis S. Johnson. Treasurer of the council, Mr. C. D. Cobb.

Among the matters of interest handled in the Bishop's annual address, we may instance the following: Fewer clerical changes than in former years, the healthy state of the diocesan institutions, the addition of "The Home" to the diocesan institutions, the loss sustained in the deaths of Geo. J. Boal and John H. Wyman, of New York, the serving of women upon vestries and as delegates to council (upon which action was later had to the effect that it was inexpedient to alter existing traditions), the great need in the diocese for an archdeacon, or general missionary, and the necessity to relieve the General Board of Missions, at present confronted with a vexing deficit. The council directed the clergy to make plainly known to the congregations the needs of the Board, and to take an offering for missions in every parish upon the third Sunday in June.

The statistics of the diocese may be summarized as follows, though the reports are not yet fully in hand: Baptisms, 684; Confirmations, 347; present number of communicants, 3,863; marriages, 157; burials, 239; ordinations to the priesthood, 4, to the diaconate, 1; Joseph Wallace Gunn, formerly a minister of the Congregationalists, has been received as a candidate for Holy Orders; lay readers licensed, 20; Sunday school teachers, 278, scholars, 2,700; the corner-stones of three new churches have been laid; receipts, extra diocesan, $891; diocesan, $3,132; parochial and institutional, $133,192, which last includes large gifts from abroad, as in the case of "The Home."

Upon Wednesday evening was held the great missionary meeting. Through the musical ability and labor of Canon Douglas, curate at the cathedral, with the hearty co-operation of all choirmasters of Denver, a vested choir of 190, assisted by an orchestra of 20 stringed instruments, rendered the choral Evensong and the hymns and anthem of this service in a most inspiring manner. The addresses were made by the Bishop of the diocese, by the Rev. Messrs. R. S. Radcliffe and D. L. Flemming, and by Bishop Leonard, of Utah, who in closing delicately intimated that near neighbors should be remembered, and then told of a faithful missionary in Western Colorado who needed a horse and wagon. At the close of the council a purse of $100 was handed him for this object. The pledges made at this service for diocesan missions amounted to about $2,500.

The council warmly commended the work done at Wolfe Hall and Jarvis Hall during the past year, showing an elevation of both institutions in work and tone. St. Luke's Hospital has done charitable work to the value of $6,000.

The Constitution and Canons of the diocese were recodified, amended, and ordered printed. Parishes were forbidden to mortgage, alienate, or encumber Church property without the written consent of the Bishop and chapter. Resolutions were adopted commending the Rev. F. W. Oakes who, under God, conceived the project of "The Home" for invalids, and, at a cost of $57,000, has carried the work on so far and so well. The donors of the Emily House and the Grace House also received the thanks of the council. Throughout the council deep interest was manifested in the need of the diocese for a general missionary, which culminated in the appointment of the Rev. R. S. Radcliffe, of Pueblo, a man of experience and zeal in missionary work of this order.

The women of St. John's cathedral gave a large reception to Bishop and Mrs. Spalding, Bishop Leonard, the clergy, and Church folk of Denver at the close of the council.

The Woman's Auxiliary of the diocese met upon Tuesday, June 4th. Bishop Leonard preached before them. Mrs. J. F. Spalding was re-elected president, and Mrs. Milo A. Smith, secretary. The report of work done during the past year showed that the Auxiliary had raised in money and missionary boxes about $2,000. Great enthusiasm marked the meeting, and a pledge of $600 towards the maintaining of a general missionary was made.

Rhode Island

Thomas March Clark, D.D., LL.D., Bishop

The 103th annual convention assembled in the church of the Epiphany, Providence, on St. Barnabas' Day. The sermon was preached by the Rev. Wm. Sheafe Chase, rector of St. James' church, Woonsocket. The Rev. Daniel Henshaw, S. T. D., celebrated the Holy Eucharist, assisted by the Ven. Archdeacon Tucker, D. D., and the Rev. Daniel Goodwin. Fifty-nine of the reverend clergy were present and 43 of the 50 parishes in union with the convention were represented by lay delegates. In the absence of the Bishop the Rev. S. H. Webb, secretary, called the convention to order, and the Rev. Daniel Henshaw, S. T. D., was elected president. This is the jubilee of Dr. Henshaw's life in the ministry. His able and dignified manner of presiding over the convention won for him a special vote of thanks. The Rev. S. H. Webb was re-elected secretary and appointed the Rev. A. E. Carpenter his assistant.

After luncheon Bishop Clark's convention address was read by the president of the convention. There have been

671 confirmed during the year, 96 by the Bishop of the diocese, 359 by the Bishop of Maine, and 216 by the Bishop of Delaware; two churches have been consecrated. There are now 16 licensed lay readers in the diocese, 10 postulants, and 18 candidates for Holy Orders.

"The commemorative service appointed to be held in Grace church, Providence, Dec. 6th, found me," writes the Bishop, "in a crippled state from the effects of the disease to which I have already referred, and still I was able to be present. A more impressive service has rarely, if ever, been held in this diocese, and it was the last occasion of public worship that I have been privileged to attend. The diocese has not suffered in any of its interests because of the long absence from duty occasioned by my illness. The arrangements made by the Standing Committee amply provided for every emergency. The number of clergy has greatly increased during the year, and nearly every parish and missionary station is supplied with a pastor."

The following resolutions were unanimously adopted:

In token of the sincere regret of this convention at the absence of the venerable Bishop of the diocese for the first time in his episcopate of 40 years

Resolved: That the delegates here assembled extend to him their filial and loving greeting with the assurance of their earnest prayers for his return to health and strength.

Resolved: That a copy of this resolution be forwarded to the Bishop by the secretary.

The reports of the several special and standing committees showed the condition of the diocese to be good and the outlook hopeful.

The salary of the archdeacon for the ensuing convention year, namely $2,000, was ordered paid by the convention from additional assessments upon the parishes of the diocese. The sum of $4,500 was voted for the missionary work of the diocese for the ensuing convention year.

Deputies to the General Convention were elected as follows: Clerical deputies, the Rev. Daniel Henshaw, S. T. D., the Rev. C. A. L. Richards, D. D., the Rev. George M. C. Fiske, D. D., the Rev. Wm. M. Groton; lay deputies, Hon. John H. Stiness, John Nicholas Brown, Leroy King, Prof. Winslow Upton.

The deputies were requested to lay before the next General Convention a series of resolutions relating to Church unity, presented by the Rev. Chauncey Langdon, D.D. A telegram was received from Bishop Clark thanking the convention for their kind words. The Standing Committee were elected for the ensuing year as follows: The Rev. Daniel Henshaw, S. T. D., the Rev. Emory H. Porter, the the Rev. George McC. Fiske, D. D., the Rev. C. H. L. Richards, D.D., and Messrs. John H. Stiness, John Nicholas Brown, Rathbone Gardner, and Wm. W. Blodgett.

By special resolutions the work of the Church Temperance Society and the Sunday Rest Association of R. I. were commended.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

COATESVILLE.—The convocation of Chester met in the church of the Trinity on the 28th ult. The Rev. John Bolton, dean, presided, and also preached the sermon, and was celebrant of the Holy Communion. There was a large attendance of both clergy and laity present. The old officers were re-elected unanimously. The mission at Norwood, Delaware Co., which was organized several years ago, was admitted to membership in the convocation. Action was had on the committee on appropriations, when the $1,840, asked by the Board of Missions, was apportioned among the various parishes.

The Province of Illinois

Wm. E. McLaren, D.D., D.C.L., Primus

St. Mary's, Knoxville, closed its 27th year on June 12th, "Graduates' Day." During Commencement Week there were several events of interest. The Graduates' Recital showed only one pupil to receive a diploma in music, owing to the high standard imposed by the visiting director, Mr. Wm. H. Sherwood, of Chicago. There is great enthusiasm in the musical department since Mr. Sherwood consented to take charge of it, and pupils are willing to do years of extra work if they may thereby secure his name on their diploma. The annual concert was given by other advanced pupils, with the aid of their instructors, and the studio welcomed its guests with a fine exhibition of paintings recently imported from Paris, and with much good work of pupils, in charcoal, water-color, china, and oil painting, and some magnificent work in tapestry. The Current Events Club had its annual address, this year delivered by Mr. Wm. A. Boniface, of Peoria; and very entertaining and helpful it was, though the subject, "Degeneracy" (with Nordau's work for a text), would lead one to look for something rather dismal.

On Sunday there was a baccalaureate sermon by the rector, who has for a quarter of a century officiated in this way, taking for a text, each year, the Scripture chosen by the class for its banner motto. This year it was, "Be ye steadfast." On Monday evening the Missionary Guild and its guests listened to a strong discourse by the Rev. Dean Moore, of the Quincy cathedral. Eight graduates, on Wednesday, received the diploma of their degree, Baccalaureate of Arts, and the Cross of Honor, the Bishop of Quincy presiding in his usual felicitous manner. The incident which marked the close of the year at St. Mary's over all others, was the retirement of Miss Hitchcock, who has held the place and nobly done the work of the vice-principal from the foundation of the school in 1868. The trustees, at the annual meeting, conferred upon her the Cross of Honor, the degree of *Magister in Artibus*, and the title of *Principal Emeritus*. The cross was bestowed by the rector at the early Celebration, and the diploma by the Bishop at the graduation exercises. THE LIVING CHURCH adds its tribute by giving the place of honor this week to the portrait and sketch of the first vice-principal of St. Mary's.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—A very interesting musical service was rendered on the evening of Trinity Sunday, at Trinity church, corner of Schenck st. and Arlington ave., the Rev. Nelson R. Boss, rector. An orchestra composed of A. M. Taylor, H. Schmitt, J. Riederick, Messrs. Hemmans and Kalkhoff, and others, assisted the full vested choir. Mr. W. B. Goate, choir leader of the parish, presided at the organ. Mr. Geo. L. Moore, tenor of St. Thomas' church, New York, sang several solos. The large congregation were deeply impressed with the excellent choir festival.

GARDEN CITY.—The Rev. Mr. Stecher, whose ordination is recorded in another column, has been in the diaconate four years. He was appointed to the charge of St. Timothy's mission, which from a very weak state has grown under his faithful care to a very prosperous condition. When he took it there were but few worshipers who met in a store, now there are a site paid for and a church building together worth $8 500, a vested choir, and several organized societies. In the short time he has worked this field the Baptisms have been 155, 51 persons have been confirmed, 33 couples have been married, and 108 persons buried.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

Trinity parish, Norfolk, has worshiped for a year past in its new commodious and convenient church building, on the same lot where the old church stood, but is now rejoicing in its consecration. In connection with the church there is a guild room, and all is lighted by electric light. The grounds have been much improved, and furnished with the city water, so that the lawn may be kept in good condition. The consecration service was well attended. In the evening four adults were baptized, and six confirmed. The rector has in his field presented 21 in all the past year. Remembering how dark the future was three years ago when the old church was wrecked by storm, and contrasting it with the condition in the parish, there is ground for great encouragement for the future.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop
John B. Newton, M. D., Assist. Bishop

The Barbour memorial chapel, erected as a memorial of the late Hon. B. J. Barbour, at Barboursville, Orange Co., is about completed, and, being entirely paid for, will be consecrated in July next. Through the untiring work of the rector of Christ church, Gordonsville, the Rev. J. R. Ellis, the erection of this beautiful little church has been brought about.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

On Wednesday, June 5th, the 18th annual council began its session in Zion church, Charlestown. The opening sermon was preached by the Rev. Dr. Forrest, from I. Tim. vi: 11. The Bishop celebrated the Holy Communion. A reception to the members of the Brotherhood of St. Andrew and the Woman's Auxiliary was given in the afternoon by General and Mrs. Craighill.

At night a meeting in the interest of the St. Andrew's Brotherhood was held. An address was made by Mr. D. J. Maynard, of New York, followed by a conference. Thursday, June 6th, after prayers, the council assembled. The treasurer of the Episcopal Fund reported the Bishop's salary paid in full, and a balance of $1,027. It was stated that there had been an increase of contributions to diocesan missions during the year of $493.35. The Sunday school Advent offerings were $317.14 in excess of last year. There was an insufficiency of offerings to the Permanent Fund and the Widows' and Orphans' Fund, and that for religious and theological education, there having come for the latter only $173.83.

The Bishop read his annual address, from which are taken the following statistics: Visits, 167; ordinations, 2; Confirmations, 294; sermons and addresses, 294; letters dismissory given, 3, received, 3; postulants, 4; candidates for deacons' orders, 2, for priests' orders, 2; received for "Special Fund," $2,169.54, and disbursed, $1,914.65. The response to his appeal for funds to meet the deficiency of the General Board of Missions had been prompt and gratifying. He paid a loving tribute to his life-long friend, the Rev. Dr. Nelson, of the Theological Seminary, to Major Laidley, who had for many years been an earnest layman of the diocese.

The following were elected deputies to the General Convention: The Rev. Jacob Brittingham, the Rev. Drs. Moore, Roller, and Swope; General W. P. Craighill, Judge Beckwith, Mr. W. S. Laidley, and Mr. B. M. Ambler. A committee was appointed to prepare a seal for the diocese. On invitation of the Rev. Mr. Spurr, the council will meet in Trinity church, Moundsville, next year.

The night service was devoted to diocesan missions. Addresses were made by the Rev. N. F. Marshall and the Rev. B. M. Spurr. On Friday, the following were elected Standing Committee: The Rev. Dr. Neilson, the Rev. Messrs. W. L. Gravatt and G. A. Gibbons, and Messrs. B. C. Washington, E. J. Lee, and I. H. Strider.

On motion of the Rev. Dr. Swope a committee of five was appointed to consider and report to the next council some method of securing devises of money or property to the Church.

The council went into committee of the whole to consider a method of readjusting the manner of supporting the diocese, with Judge Beckwith in the chair, and the Rev. Henry Thomas, secretary. After much debate, Judge Beckwith reported to the council its resolutions: (*a*) To increase the Bishop's salary to $3,000. (*b*) To have a committee to make a pro rata assessment for the ensuing year. (*c*) A like committee to report a permanent pro rata assessment. All of which were adopted.

A new canon, introduced by the Rev. John. S. Gibson last year, authorizing the formation of a Prayer Book Society, was unanimously adopted.

The Rev. John S. Gibson introduced the following resolution, which was adopted:

That the deputies to the General Convention be informed that it is the sense of this council that the proposed canon of the revised Constitution and Canons providing that every minister shall daily say Morning and Evening Prayer, either openly or privately, is a thing which ought to be left for each minister to determine; and that they be requested to oppose such legislation.

The committee on the state of the Church reported through its chairman, the Rev. G. W. Easter, a generally healthy condition of both the material and spiritual interests.

The committee on division of the diocese reported that it had thoroughly canvassed the plan of division and how to support the proposed new diocese, but, owing to commercial conditions, found the proposed plan whereby the Kanawha Convocation, whose territory is to compose such new diocese, must raise $15,000, utterly impracticable at the present time; nor are they able to propose any more feasible plan. At their request, the committee was discharged.

The report of the committee on parochial reports showed for the year: Baptisms, 361; Confirmations, 294; marriages, 93; burials, 163; communicants, 3,710; Sunday school scholars, 3,436, contributing $1,946; contributions—parochial, $51,-936.29; diocesan, $9,575.75; general, $2,769.49; for all purposes, $63,218.35.

Dr. S. S. Moore presented a resolution on Church Unity, to which was appended a resolution requesting the General Convention and the Bishops to so amend the canons as to license ministers of the denominations to officiate in our churches. It was taken up and debated, and finally, shorn of the original resolution and of all effort to impose any direction to the deputies to the General Convention, it was adopted, containing as it did expressions of desire for unity and of the possibility of co-operation in some work.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

Bishop Gilbert's visitations: Cloquet, 11; Fergus Falls, 6; Sauk Centre, 5; Minneapolis—St. Mark's, 23, Grace church, 10, St. Paul's, 9; Point Douglas, 1; Fairmont, 9; Wells, 9; Albert Lea, 6; Good Thunder, 5; Mankato, 4; St. Peter, 6; Lake Benton, 5; Pipestone, 3; Marshall, 5; Redwood Falls, 10; Mentor, first visit, 11; Sleepy Eye, 5; Rochester, 25, and ordained the Rev. C. F. Kite to the priesthood; Chatfield, 8; Mantorville, 3; Kasson, 5; Minneapolis, Gethsemane, 10.

The Rev. A. A. Butler, rector of Christ church, Red Wing, has accepted the wardenship of Seabury Divinity School.

Sister Annette Relf has opened, in St. Paul city, a Home for aged women and children.

St. Paul's church, Duluth, has received from Mrs. Mackenzie, in memory of J. A. Mackenzie, a handsome lecturn Bible, a faldstool book, and a set of new white hangings.

Bishop Gilbert organized a mission at Good Thunder, to be known as St. John's mission, and placed the Rev. F. M. Weddell in charge. A small chapel is expected to be erected some time this month.

Bishop Whipple's visitations: St. Paul—Good Shepherd, 12, St. Philips' (colored), 2; St. Paul's, 30; cathedral, Faribault, 19; Warsaw, 7; Lake City, St. Mark's, 19; Minneapolis—St. Ansgarius, 19; Messiah (Swedish), 4.

The Living Church

Chicago, June 22, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

BISHOP MCKIM, in *The Church in Japan* for April, speaks hopefully of the results of the late war in contributing to the political reformation of China and Corea, and opening the way for the extension of the Gospel. It cannot but seem a sad thing that in the far East the way of the Lord should have to be prepared by the march of armies. The Bishop says that now Corea has been taken under the protection of Japan, the Japanese Christians realize their responsibilities and are anxious to send missionaries to that country. Two of the native clergy had already gone there on a visit of inspection, and if their report be favorable, and funds forthcoming, there will be a missionary in Corea from the Church in Japan within the present year. He does not mention Bishop Corfe, who, with a self-denying band of clergy and laymen, has already been in Corea for some years and has laid solid foundations. But we take it for granted that any missionaries sent from Japan will be placed under his charge. It is intolerable that to the jarring array of Protestant sects should be added the edifying spectacle in these heathen countries of separate establishments in the same region sustained by two Churches in active communion with each other. This has been partly amended in Japan, but no commencement of the kind ought to be made elsewhere.

The Mission of the Gospel

We print in another column a letter which has been called out by our recent article on the "Church and the People." We have selected this among a number because it is a very satisfactory statement of an attitude towards religion which prevails widely at the present day.

In dealing with the question why so many men do not go to Church, we answered that it is because they do not desire to go, that religion, as they understand it, offers them nothing which they care about. The letter of our correspondent is an excellent commentary upon this. According to this showing, the prime reason why that class, at least, for which he chiefly speaks, care nothing for religion and do not attend its ministrations, is because it does not undertake, as its direct and all-important mission, to reform the temporal conditions under which men live in the world. It does not formulate an amended theory of society and direct all its energies to bring that theory to practical effect.

But let us see what the Church does aim to do, and then see whether this has not a very vital relation to social reform and the promotion of human progress. The mission of the Church is to individual human souls, without respect of persons. Its work is to form and build up character. It does not, for example, undertake to punish crime, but to render it impossible. A distinguished writer once said that he had never heard a sermon on the simple precept, "Thou shalt not steal," and he proceeded to reproach the clergy for neglect of duty. It was undoubtedly an exaggeration, since sermons and instructions, not simply upon one, but upon the whole ten commandments, are not uncommon. Nevertheless it is true that it is not so much the business of the Church to prevent men from stealing, as to prevent the very desire to steal from arising in the soul. She aims to implant in the breast such pure and lofty instincts, to develop such high virtues, as shall make the subject of them incapable of vice and crime. It is such an aim as this to which the faithful preacher addresses himself Sunday after Sunday, year in and year out. The whole purpose is to develop, build up, purify, and strengthen the characters of individual men and women. If the Church, or rather ministers of the Church, concern themselves with schemes of public reform, moral or social, it is as subsidiary to the main purpose of religion. Even in the sphere of charity, the Church cares more for the souls, the inner life, of those with whom she has to deal, than for the accidents and vicissitudes of the merely outward and physical.

Taught by the Word of God in the sacred Scriptures, she regards the life of man in this world as a period of probation or discipline, and its various states as comparatively unimportant in themselves, but of vast importance in their relation to the inner life of the soul and to the continuity of existence of which the passage through this world is but a short stage. This is the view of things the Church is bound to take, and must take, in spite of the impatience of men whose hearts are set on other objects. The theory of the evolutionist may be true; it may be that a great development awaits the future of the race here on earth, such that the mighty achievements of the past, the wonderful discoveries of the present, shall seem as nothing in comparison with the heights of power and greatness which shall be attained. But in this great march of progress the individual is nothing. He contributes his little part and then passes away and is forgotten; or in the stern and inexorable advance he is even trodden under foot, and, with one brief cry of anguish, he perishes.

But with this development of the human race in the mass the Church is not directly concerned. It has not been made her mission to enter into that kind of progress in which the men of this generation, by the unbending laws of evolution, are made simply the stepping stones by which generations to come may pursue the course of higher material and intellectual development. The progress which she is called to promote by every means in her power, with God-given energy and enthusiasm, is the progress of the individual soul in purity and spiritual strength, in higher moral development. It is not the progress of the race from generation to generation, here on earth, with which she is chiefly concerned, but the progress of the individual from this world to the next, from time to eternity. To those who care not for these things she has no mission. If they have no desire for these things they will not hear her voice. They will not "come to church," because they have no desire for those things which religion offers. If the longing for inner purity and peace with God is swallowed up in the desire for material improvement or even mere intellectual advance, the common ground is lacking upon which religion can commend itself.

But is there then no relation between the aims of the Christian religion and the social and political advance of mankind? Has the Church nothing to do with the great reforms of the past in these spheres, or with those which may still be achieved in the future? A little consideration will show that there is a close and necessary relation between the ends which religion has in view and all really solid and enduring reforms in society. We have said that the aim of religion may be defined as the building up of individual character. Nothing is more certain than the fact that all really beneficial, all true and lasting, reforms depend upon the characters of those who are concerned in them. To achieve really great and desirable results men must be honest and unselfish, they must be men of integrity, their motives must be pure and noble, they must be sincere and upright. Now it is to make characters of this kind that the Church exists. Just so far as the influence of true religion moulds the characters of the men who undertake great movements, will those movements rise above the level of mere chaotic uprisings and unreasoning revolts against an existing order of things, and become matters of lasting benefit to mankind. It is vain to look for any good at the hands of men who know no discipline in their own lives. Selfishness, ambition, lust, and greed cannot produce wise, just, and equitable results. This, then, is the contribution of religion to reforms of the social order; it is to mould and discipline the characters of those who are engaged in them, that they may the better discern what it is right to do or attempt, and carry on their work with lofty motives and in the spirit of self-devotion.

We suppose it is universally admitted that it is in Christian countries that the greatest progress has been made in social reformation, that men are, on the whole, better off in those countries, and that the outlook for the future is more hopeful. At any rate, it is in such countries that all classes of people have a chance to be heard. Theoretically, at least, there is a general desire that every man should have a fair chance in the race of life. It is in these countries that improvements have come to stay. Slow as progress always is, it is sound in proportion as men are capable of promoting and of appreciating it. We believe it will be in the future as in the past, that true advance will always depend upon individual character, and that it is the Christian religion alone which can produce the ideal type of character.

It will appear, therefore, that while social reform is not and cannot be the direct object and mission of the Church of God, the Church, notwithstanding, does furnish an element which is absolutely necessary to make reform beneficial, substantial, and enduring. The Church does not undertake to propagate or endorse new schemes and organizations, but she does preach continually the great principles which must pervade such organizations, whatever their outward form, if they are to be of any benefit to men—the principles of righteousness, justice, and mercy. And so far as men will yield themselves to her divine influences she will mould and prepare them to take a better part in the world's conflicts.

We have not left ourselves space to discuss at length the question which is raised by our correspondent relative to the justice and the love of God. We must simply say that the only way in which a finite mind can rest assured that God is just is through the door of love. The child loves his parents and therefore trusts them, even though in many things he cannot see the meaning of what they do. Again, self-knowledge is a great help to acquiescence in the righteousness of God's dealings with one's self. He who knows himself realizes his own unworthiness, and wonders at last at the goodness of God in giving him such blessings as he is permitted to enjoy through whatever circumstances of poverty or suffering, and above all, that space has been granted him for repentance.

Five Minute Talks

BY CLINTON LOCKE

XVII.

Let us talk a little about the departed and our relation to them. Those who are dear to us are taken from us. We have been accustomed to lavish on them every endearment, every personal service. We worked for them; they were the spur of our life, and our greatest joy was to be able to make them happier, no matter at what sacrifice. And now all this is over. The great veil has dropped between us and them. We tug at its folds, but there it hangs, and not all the commands of all the emperors, not all the offered treasures of the world, can ever lift its hem. All our ministries are over. We can no more encircle with loving arms the little form. We can no longer keep watch and ward that

danger comes not too near, but still we cannot keep out the wish: "Oh, that I could do something for thee; I want to do so much!" Now, in answering that wish, I shall assume that death does not put a stop to love, or dissolve any true relation of love, that those who are behind the veil remember those who are still before, that eyes look on us which we cannot see, and hearts beat for us which we cannot touch. I said I would assume this, and yet I do not know why I should call it an assumption, for it is a universal belief. It is human. It is natural. Life would be intolerable without it. There never was any great creed that was not based on the idea that the living and the dead are still dear to each other, and that such undying things as love, and friendship, and interest, survive the touch of time, the worm, the grave.

I know the first thought is, "I can do nothing for my dead; they do not need me. They have everything. Their cup is full. Nothing remains for me." Now God has everything, but for all that, we can give Him something which pleases Him. There are things He wants from us. He wants our love, He wants our happiness, He wants to see us better men and women. He says in His Holy Word that He craves the offering of a contrite heart and a meek and lowly spirit. If we can do then for Almighty God services which please Him, how much more can we do for God's creatures.

There is not a man, no matter how rich, how highly placed, who cannot be helped by us. You think a rich man has everything, but he longs for things money cannot buy, nor commands bring about. He wants love, sympathy, friendship, and the poorest man can give him these. So you see that it is false reasoning to say that because the departed are in Paradise and enjoy all its glories you can do nothing for them. They are human beings. They have interests on earth. Even Dives in the other world felt the deepest interest in his still living brothers and wanted some one sent to warn them. Why, there is a whole crowd of things we can do, words we can say, lives we can live, which will give the departed the greatest joy. Why should it be the angels only who rejoice over the penitent? Souls in Paradise and in Hades are a great deal nearer to us than angels are. Do you not see then how those in Paradise must get happiness and joy from any attempt you make to do good to others, to lessen grief and want and suffering, to improve men, to bring them to greater light, to help them to avoid the very errors into which they themselves had fallen when on earth. It will soften greatly the pang of separation to look away from the gloom when we sit mourning, and to go to sadder lives and darker homes as a messenger from the one who is dead; to feel that you have been sent on this errand by the dead child, or wife, or husband you so loved, and that they are watching and approving.

So when you sigh and say: What can I do for the dead? remember you can do this. You can go to the sorrow-laden and the grief-stricken and offer them soft words of sympathy. You can do some deed of charity which will lessen a little the burden of human pain. You can found, if you are rich, some memorial which shall be for ever doing good. You can rescue some child from sin, from ignorance, from cruelty. You can teach the blessed Gospel of Jesus to children. You can help in this way or that way the glorious mission of the Church. You can show forth in your life greater love, purity, unselfishness, and all these things will give happiness to the spirits in Paradise, for these are the things they love and desire to further. And there is one thing more you can do for them, you can pray for them. The mother kneels down and prays for her living boy; shall the mere fact of death shut her up from praying just the same way for her boy gone to Paradise: "Oh God, give him new joy, exalt him from glory to glory, light for him and yet more light"? Why should I not do this? Am I to be given the foolish reason, "Because Romanists do it?" So they also say the Lord's Prayer and the Creed, shall we therefore stop saying them? The Bible never says that death fixes all conditions. They cannot be fixed until the judgment, if then, and immense changes may take place in every human soul before that. You deprive yourself, and you deprive those gone before, of much comfort and of much joy if you neglect this great link of communion. Bind yourself and your dead together. They are yours, and you are theirs, now and forever.

The Anglican Position

BY ALEXANDER CRONE

III.

I take it, that though the Anglican Communion is Protestant in her differentia, she is Catholic in her genus, and that in the combination of those two elements lies her main distinction.

Now, with regard to her differentia, we may say at once that this does not consist, as many suppose, in protesting against the Church of Rome. The differentia of this Church lies in her witness against error wherever found, and as there is error in abundance in the Church of Rome, she loudly and most emphatically protests against this error, which largely consists in overlaying the truth of God with human inventions.

The differentia of this Church, I say, lies in her witness against error wherever it exists, and it is a positive fact that her protest against schism is just as loud and emphatic as against the accretions of Rome. To show that such is the case, she classes schism, the willful separation from the Catholic and Apostolic Church, with heresy and hardness of heart, and prays God in her Litany to be delivered from it.

The differentia of the Anglican Church, then, lies not only in protesting against the error of Rome, but also in witnessing. By our unhappy divisions, the convincing witness which the undivided Church would render in all lands, that the Father sent the Son to be the Saviour of the world, is practically destroyed, and the world does not yet believe the Son was sent. If the 400,000,000 of China, if the 300,000,000 of India and Burmah, if the millions of "darkest" Africa and other heathen lands are ever to be won to the obedience of Christ, the witness for Christ must be undivided, our divisions must be healed, and we must all be of one heart and one mind.

Schism, view it as we may, is a fearful sin. It is in very truth keeping the millions without the saving knowledge of Christ. Our Lord tells us distinctly that if the world is to believe in Him, the witness for Him must be one. He is the Light of the world, and if men were to follow Him, He would teach them by His Spirit what they ought to believe and to do, and by the same Almighty Spirit He would give them grace and power faithfully to fulfill the same.

If, however, we look abroad upon the world, we may truly say with Isaiah, that the whole head is sick and the whole heart faint.

And does it not seem strange that when schism is so largely responsible for keeping men from the Saviour, His professed followers do not regard it in a serious light, and instead of being a fatal weakness, that so many should look upon it even as a source of strength?

I have heard ministers of the Gospel speak as if they gloried in dissent, and thus in their blind folly they confounded inward spiritual unity, which, of course, is absolutely necessary, with the outward and visible unity for which the Saviour prayed.

It is as clear as noon-day that it was for outward and visible unity that our Saviour prayed, and that this outward and visible unity was to be the evidence which would convince the world that He was sent by the Father.

Regarding schism in its true light, the Church bears a noble witness against this, the most crying evil of our day, just as she witnesses against the errors of Rome in their every form; and here I may say that it is the belief of many men of large and comprehensive views, "looking before and after," that this Church of ours, so perfectly Scriptural, resting so securely on the cardinal doctrines of the Incarnation and Blessed Trinity, insisting, so unequivocally, on the two principles of the Primitive Church; viz., the Church to teach, the Bible to prove, breathing in her every part the true spirit of the Gospel, will be used by God in His own good time to be the intermediary to lead the Romanists, on the one hand, and the Protestant bodies on the other, to lay aside their peculiar views and to become one with us in the unity of the Spirit and in the bond of peace.

The differentia of the Anglican Communion is her witness against error in its every form, and by implication of course, her witness for the truth as it is in Jesus; and this differentia arises from the fact that at the period of the Reformation this Church, as represented in her convocations, reformed herself from within, sweeping away at once and forever the superstitions and accretions of Rome, and returned to th two principles of the primitive Church; viz., the Church to teach, the Bible to prove.

The union of those two principles constituted the main distinction of the Primitive Church, and in their combination to-day lies the strength of the Anglican position. God led his servants, the Reformers, at a most critical period, to return to these two principles of the Primitive Church, and these two principles constitute the glory, the strength, the security of the Anglican Church, and in their continued union lies the pledge of its triumph.

Against Rome, she witnesses for the Apostolic Faith, the "Faith once delivered to the saints." Against those Christian bodies outside the Church Catholic and Apostolic, she witnesses for Apostolic and Catholic practice. Against Rome, she maintains the Scriptural aspect, and declares that "Holy Scripture containeth all things necessary to salvation." Against the "denominations" she maintains unimpaired the essentials of faith and worship, in Creed, in Sacraments, in liturgy, in Apostolic Succession.

The Anglican Communion to-day stands for the truth of Scripture and for the truth of history, Unlike Rome, she repudiates the theory of development and the binding character of tradition, and takes her stand on the Holy Scriptures, not only as containing, but as being, the Word of God. On the other hand, she does not seek to emphasize in particular any one phase of divine truth, and thus in effect to dwarf all others in comparison, but she stands for the whole counsel of God.

Like her Founder and Lord, she bears witness to the truth, and it is the genius of the Anglican position to apply the test or touchstone of Holy Scripture, and of Holy Scripture alone, as interpreted by the Church, "the pillar and ground of the truth," to all systems which profess to be from Him. Applying this test to the doctrines peculiar to Rome, and to the doctrinal position of the sects, we see at once how far Rome in her peculiar doctrines has departed from the Primitive faith, and how far the sects have departed from the Primitive practice; and so far as they in their respective systems have departed from the Primitive faith and practice, so far, and only so far, this Catholic and Apostolic Church registers a solemn protest.

Letters to the Editor

HOLY MATRIMONY

To the Editor of The Living Church:

The recent scandal in the marriage (so-called) of a divorced person at St. Mark's, North Audley street, London, it is to be hoped will result in the Church forbidding her priests recognizing in any way that a marriage can be dissolved for any cause whatsoever.

It is not a question for the Church to consider whether the party applying to be married (?) be the innocent or guilty party. The one question for the Church to decide, ought to decide, and has decided, is that a marriage is indissoluble.

The Church does not call the service simply matrimony, but "holy matrimony."

Of course there may be cases where insanity, for instance, would prevent the parties living together, but the solemn contract, "for better, for worse, for richer for poorer," etc., blessed by the Church, should be faithfully adhered to; and the Church should not at any rate be a party to unfaithfulness.

G. E. F.

ENTERTAINMENT AT MINNEAPOLIS

To the Editor of The Living Church:

So large a proportion of the deputies to the next General Convention have already been elected that it seems fitting that the committee of arrangements should announce what is being done by them to secure comfortable quarters for those who are coming to Minneapolis. Of course there are not perhaps as many large hotels as are to be found in older and larger cities, but at the West Hotel and at the Nicollet House there are rooms for about 500 people, in addition to the regular boarders, which will be at the service of persons coming to the convention, at prices varying from $2 50 up. Where a private parlor or a bath room is desired, extra charges will, of course, be made. All the rooms are comfortable. In addition to these two hotels, there are smaller houses, where the charge is $1.50 and $2.00 per day. One or two hotels upon the European plan offer rooms alone for $1.00 or less per day. The committee are also at work trying to secure rooms with full or partial board in private families or boarding houses for those who desire such acommodations; but cannot yet say what will

be the prices of these. They will be glad to secure rooms for any who may write to them, and will make it their pleasure to see that satisfactory arrangements are made wherever possible.

FREDERICK WEBB, Chairman. FREDERICK PAINE, Secretary.

THEOLOGICAL SEMINARIES—THEIR RELATION TO THE CHURCH

To the Editor of The Living Church:

The discussions in the recent Presbyterian General Assembly (North) on "Theological Seminaries," has suggested to me some thoughts in reference to our own divinity schools, to which I ask, with your permission and courtesy, the attention of my clerical brethren especially.

Loyalty to the Church is to me a matter of vital importance. Hence (1) in our branch of the Catholic Church it seems to me that the Church ought to possess a more intimate and even a controlling connection with the "theological seminaries," where her candidates for Holy Orders are trained, than now exists.

(2) The Church, through her bishops or through some "commission" appointed by the General Convention, ought to possess herself of full information in reference to the character of the theological instruction imparted in the seminaries where her coming ministry is being trained.

(3) Greater care should be exercised in the conferring of theological degrees than prevails in some quarters at present. In this connection, permit me to refer to a case that has excited considerable interest and some just criticism.

I have before me the catalogue of the Episcopal Theological School, Cambridge, Mass., the Rev. Geo. Hodges, D.D., dean. In the dean's report to the Board of Trustees, he writes: "A theological school exists for the purpose of supplying the Church with men of two kinds, pastors and scholars. It ought to minister both to the life and to the thought of the Church." (665.)

I am in hearty sympathy with the thought thus expressed by the dean, but I am at a loss to see how this is to be carried out by such a policy as that pursued by the trustees last year, when they (if the current report is true) conferred the degree of B. D. upon two students of the school who had failed to satisfy the examining chaplains of the diocese of Massachusetts that they were sound in the Faith, and whom the Standing Committee refused to recommend for ordination.

The conferring of such a degree under such circumstances, or even the conferring of theological degrees by a board composed entirely of laymen, has the tendency to lower the value of all theological degrees. Such a policy, I am free to state, cannot furnish to the Church either pastors or scholars of the right stamp. I, therefore, as a priest in the Church feel constrained to enter a most solemn protest against the continuance of such a policy, and also against the recognition of such degrees. I respectfully submit to my brethren of the clergy and all interested in the welfare of the Church, that this matter should be sifted thoroughly, in the interest both of sound doctrine and broad culture.

JAMES C. QUINN.

Mason City, Ia.

THE CHURCH AND THE PEOPLE

To the Editor of The Living Church:

I have read with much interest your article, "The Church and the People." The inquiry is made why the working people do not attend church. The answers noticed by you are as varied as the number of writers, which goes to show that the true reason is not understood. You yourself have given an answer that suggests another question. You say that these working people (which includes the poor and oppressed) have not the desire to attend church. Why have they not that desire, is the all-important question. The true reason is close at hand. If you will put yourself in the place of the poorly paid, hard working mudsill of society, the true reason will present itself as plain as the sun in a clear day. Our poor man knows that by honest, hard, continuous labor from year in to year out, he gets but a bare living, just enough to keep soul and body together, and hardly clothes enough to keep himself and family decent. He looks around and sees a large body of idlers, who do not work, yet have all the good things of this life; he feels that he is the subject of injustice, a great wrong is being done him, somehow; in his inmost soul he knows this to be so, yet the representatives of the Church tell him it is God's ordering that it is so, that he must submit, and look to a future state for his reward. Now our poor worker has been taught that God is no respecter of persons, that we all are the equal creatures of His bounty, and He is a just God. Hence he refuses to bow down to, and worship the God presented to him by the representatives of the Church; that He is not the God of the Bible. Not all the eloquence and logic of a Paul expended on the lines of present teachers in the Church could induce or give them the desire to attend church. The better classes see the present unjust social conditions, and they in turn refuse to worship the God presented to them by the Church, and as a result people do not go to church, and infidelity stalks abroad. The Church should labor to convince these people that the existing evil conditions are not of God's will nor by his ordering, but are the results of our ignorance, neglect, or contempt of human rights, and should level their guns at and destroy these unequal or evil social conditions; give to man his equal opportunity to labor and to enjoy the fruits of his labor, and the trouble will disappear. As an eminent writer has put it: "That justice is the highest quality in the moral hierarchy I do not say, but that it is the first;" that which is above justice must be based on justice, and include justice, and be reached through justice. It is not by accident that, in the Hebraic religious development, which through Christianity we have inherited the declaration: 'The Lord thy God is a just God,' precedes the sweeter revelation of a God of love. Until the eternal justice is perceived the eternal love must be hidden.

It seems clear to me that when we see great wealth enjoyed by the idle few, and that deep poverty and incessant toil is the lot of the many, there must be a maladjustment of our social conditions. Poverty embitters and embrutes, and renders the poor worker incapable of seeing the justice, the goodness, and love of God, especially when the Church, if it does not uphold these conditions, does nothing to break them down. The Church must stand for justice, and be the friend of the poor and down trodden as Christ was, or fail in its mission.

H. S. TARVER.

Santa Anna, Texas.

"SERIOUS CHARGES"

To the Editor of The Living Church:

My attention has been called to a communication from the Rev. Henry R. Percival, printed in your issue of June 1st, headed, "Serious Charges," from which it appears the theological views of the Rev. James Haughton, who has recently been elected a member of the Standing Committee of the diocese of Pennsylvania, do not meet with Dr. Percival's approval. This would perhaps be a matter of interest only to Dr. Percival, but as you make it a subject of editorial comment, I must beg leave to protest through your columns against Mr. Haughton being thus pilloried as "heretic," and would call attention to the following facts:

First. The sermon was preached three years ago before the convention of this diocese, the Bishop being present and all the clergy (including Dr. Percival) actually or constructively present. Of course it does not follow that every one who listened in silence to the sermon thereby gave their assent to all it contained, but, on the other hand, if the views expressed in the sermon were unsound "on the very root doctrine of all true natural religion," as Dr. Percival now avers, why did not he or some one who agreed with him (if any such there were) speak the word of "reproof" or protest which "was so sadly lacking?" But so far from reproof, the usual resolution of thanks and permission to print, were passed by the convention, and neither Dr. Percival nor any one else "uplifted his testimony" against it. While it is quite possible that some members of the convention did not agree with the views expressed in the sermon, I believe in point of fact no one at the time had any idea of the terrible heresies it is now said to have contained. That discovery was made by a very astute "champion" of "Catholic" Faith in another diocese, but his discovery seems to have produced very little impression on any one except Dr. Percival.

Second. The sermon was the subject of congratulatory letters to its author from a number of distinguished clergymen on both sides of the Atlantic, including at least two Bishops: California and New York.

Third. The clerical members of the Standing Committee which chose Mr. Haughton to fill the vacancy left by Dr. Stone's removal, were Dr. Benjamin Watson, Dr. Joseph D. Newlin, Dr. J. Andrews Harris, Dr. J. DeWolf Perry. Only one of these gentlemen ranks as a "Broad Churchman." All of them were members of the convention in which the sermon was preached, and if they did not hear the sermon, I have no doubt, read it; for it was printed and distributed. It has always been understood that it is the endeavor of the committee in filling a vacancy to select a man who will be generally acceptable and against whom no special objection can be urged in convention.

Mr. Haughton has never shown the least desire to occupy such a position; he is a man of retiring disposition, and to judge from his general character and bearing, the duties of the office could not have been at all congenial to him. I believe his appointment was not suggested or urged by any personal friend outside the committee, and it is safe to say that had the committee supposed for a moment that he could be seriously charged with heresy or theological unsoundness, they would never have selected him.

Fourth. The appointment of Mr. Haughton to the Standing Committee was made some months before the meeting of our convention, and there was ample time for Dr. Percival, and any one who may have agreed with him, to have come out manfully in protest over their own signatures.

And it seems to me that these gentlemen (Dr. Percival says "we" and "us") certainly owed a duty to the laity, if not to the clergy, in the matter, and ought not to have hid their light under a bushel and thus suffer their benighted brethren to go astray for the lack of it.

What *was* done, by *somebody*, was to circulate an anonymous circular containing extracts from the sermon, which, most unfairly taken away from the context, tended to place the writer in a false position. This was the meanest sort of slander; doubly mean, because, in the first place, it was a slander by an intended implication from a half truth, and in the second place, because it was anonymous; doubtless its author was ashamed of it.

The result confounded the inventor; many, who had, perhaps, slight knowledge of theology, had a proper sense of decency and fair play, and voted for Mr. Haughton from a sense of justice, if for no other reason.

I am no theologian and would not attempt to discuss the matters of which the sermon treats; the position there taken may be entirely untenable and the conclusions drawn altogether unwarranted; but it is clear that a very respectable number of clergymen, including some whose opinion is entitled to the highest respect, saw nothing in the sermon worthy of censure or rebuke, and certainly did not consider that it contained "heresies," "striking at the root of all true theism."

If it still be true that a man may show his faith by his works, then will the works of this earnest and devoted priest be his best vindication. For few there are, if any, whose ministry has been more abundantly fruitful. To his spiritual influence is the Church indebted for many in its ministry, including more than one of her Apostolic Pastors, while all her missionary agencies, as well as the records of his own parish, bear witness in the strongest manner to the substantial results that have crowned his zealous and untiring enthusiasm for the cause of Christ and His Church.

A LAY DEPUTY OF THE CONVENTION OF PENNSYLVANIA.

Personal Mention

The Rev. Dr. Leffingwell and family will spend July and August in Old Mission, Mich.

The Rev. O. R. Bourne has accepted the rectorship of Grace church, Georgetown, D. C.

The Rev. H. E. Randall has resigned the rectorship of St. John's church, Essex, Conn.

The address of the Rev. G. H. Walsh, D.D., is changed to Ambler, Montgomery Co., Pa.

The Rev. A. B. Nicholas has resigned the rectorship of Holy Trinity church, St. Joseph, Mo.

The Rev. D. Kendig, chaplain U. S. A., has changed his address to Lake Mohawk, Ulster Co., N. Y.

The Rev. H. R. Percival, S.T.D., of Philadelphia, may be addressed during the summer at Devon, Pa.

The Rev. J. Hollister Lynch enters on his duties as rector of Trinity church, Ottumwa, Iowa, June 23, 1895.

The Rev. Dr. and Mrs. Henry Lubeck sailed for Europe, on the steamship "New York," Wednesday, June 12th.

The summer address of the Rev. Henry S. Getz, of Philadelphia, will be 3003 Pacific ave., Atlantic City, N. J.

The Rev. Wm Lucas has taken charge of the church of the Good Shepherd, Allegan, diocese of Western Michigan.

The Rev. John P. Peters, Ph. D., has received the honorary degree of Doctor of Science, from the University of Pennsylvania.

The address of the Rev. Prof. L. W. Batten, of the Divinity School, Philadelphia, will be during the summer Mount Pocono, Pa.

The address of the Rev. Dr. Magill of Trinity church, Newport, R. I., until August 1st, will be The Grove, Beaconsfield, P. Q., Canada.

The Rev. John Henry Hopkins, of Trinity parish, Atchison, Kansas, has accepted a call to Christ church, St. Joseph, W. Mo., to take effect July 1st.

The Rev. Robert Codman, Jr., has accepted the rectorship of St. John's church, Roxbury, Mass., made vacant by the resignation of the Rev. Dr. Converse.

The Rev. R. S. Barrett, D. D., sails for England by the "Etruria," to be gone until Sept. 1st. Address care Brown, Shipley & Co., Founders Court, London, E. C.

The Rev. Dr. Wakefield, of San Jose, Cal., leaves New York for Antwerp, by the steamer of the 26th, for a vacation of two months, accompanied by his daughter.

The Rev. Everett P. Smith, of New York, has accepted a call to the assistant rectorship of St. Paul's church, Detroit, Mich., and expects to enter on his duties Sept. 1st.

The Rev. H. A. S. Hartley, M. D., has been appointed missionary to the mission church of St. Mary, Vicksburg, Miss., and requests his mail be addressed to 111 Adam st., Vicksburg, Miss.

The Rev. Rowland Hale, rector of the church of Our Saviour, Roslindale, Boston, will spend the summer in England. Address, during July and August, "Hillside," Andover, Hampshire, England.

The Rev. W. M. Beauchamp has resigned the rectorship of Grace church, Baldwinsville, N. Y., after an incumbency of 30 years, but the vestry has unanimously refused to accept his resignation.

Owing to ill health, the Rev. J. Thompson Carpenter, general missionary of the convocation of Germantown, has relinquished all work for the present. During the summer his address will be Buckingham, Bucks Co., Pa.

The Rev. W. M. Reilly, rector of St. Paul's church, San Francisco, Cal., will spend the month of July at Lake Tahoe, in the Sierra Nevada Mountains. Letters sent to 2125 Bush st., San Francisco, will be forwarded.

Bishop Huntington's address for the summer will be Hadley, Mass.

The Rev. John S. Bunting will become assistant minister at the church of the Holy Apostles, Philadelphia, Pa.

Dr. H. W. Johnston, for several years a vestryman in Trinity church, Jacksonville, Ills., has been called to the chair of Latin in the University of Indiana. His address will be Bloomington, Ind., after Sept. 1st.

The Rev. E. H. Rudd, S. T. D., and Mrs. Rudd sail for Europe on Saturday, June 22nd, by Steamer Werra, of the North German Lloyd Line, to be gone three months. Their address will be 1 Place de L'Opera, Paris, France.

The Rev. Wm. Howard Falkner has resigned the charge of All Saints' church, Johnstown, Pa., and accepted an invitation to take charge of St. Philip's church, Philadelphia, until Sept. 1st. Address 4805 Regent st., Philadelphia, Pa.

The Rev. H. Newman Lawrence has been transferred by the Bishop of Long Island from the mission of St. Michael and All Angels, Seaford, to the larger and more important cathedral mission of the Epiphany, at Ozone Park. Address, after July 1st, Ozone Park, Long Island, N. Y.

Ordinations

In St. Martin's church, New Bedford, Mass., May 30th, the Rev. Henry M. Saville was advanced to the priesthood by Bishop Lawrence.

June 16th, at All Saints' church, Northfield, Minn., the Bishop received Joseph A. Ten Broeck and D. J. Watson Somerville, to the holy order of deacons.

On Wednesday in Whitsun week, in St. Paul's church, San Francisco, the Bishop ordained to the diaconate Mr. James B. Eddie, lately a Congregationalist minister.

On Wednesday, June 5th, Bishop Whitehead admitted to the diaconate, at Middletown, Conn., the occasion being the Commencement of the Berkeley Divinity School, Mr. Henry Walter Daudion Mesny.

An ordination service was held at the cathedral, Garden City, L. I., at which the Bishop advanced to the priesthood the Rev. Walter Irving Stecher, deacon. Dean Cox presented the candidate. The Rev. H. T. Bryan preached.

On Trinity Sunday, at St. Thomas' church, New York City, Bishop Whitehead admitted to the diaconate Mr. George Gunnell, Jr., a graduate of the General Theological Seminary. The Rev. Mr. Gunnell is to have charge of the church of the Holy Innocents', Leechburg, diocese of Pittsburgh.

On Trinity Sunday Bishop Whipple preached in the cathedral of Our Merciful Saviour, Faribault, Minn., and ordained one priest and four deacons. The Rev. R. R. McVettie was advanced to the priesthood, and the Messrs. Lawrence G. Moultrie, Wm. A. Rimer, John Victor Algvegren, and Carl A. Nybladh, to the diaconate.

The Trinity ordinations to the diaconate took place as usual at All Saints' cathedral, Milwaukee. The candidates ordained were Messrs. Edward R. Frost, Joseph A. Foster, Benjamin Walter Bonnell, and Stuart L. Tyson. The sermon was preached by the Rev. T. M Riley, S. T. D., professor at the General Theological Seminary.

The following deacons were ordained to the priesthood on June 9th, in St. John's Memorial church, Cambridge, Mass., by Bishop Lawrence: The Rev. Messrs. Arthur Lewis Bumpus, Marshall E. Mott, Charles L. Slattery, Francis E. Webster, Clifford G. Twombly, Robert L. B. Lynch, J. Edward Johnson, and Robert Walker. At the request of Bishop Whittaker, Wilford L. Hooper; and at the request of Bishop Clark, Lucius W. Rogers.

On Trinity Sunday, at St. Mark's church, Locust st., Philadelphia, the Rev. Stanley F. W. Symonds, one of the curates of the church, was advanced to the priesthood by the Rt. Rev. Leighton Coleman, S. T. D., Bishop of Delaware. The candidate was presented by the Rev. Dr. A. G. Mortimer, rector of the parish, who also preached the sermon, taking as his text, I. Tim. iv: 12. The priests who assisted in the laying on of hands were the Rev. Dr. Mortimer, G. L. Wallis, and Leighton Hoskins. Mr. Symonds continues at St. Mark's as curate at the parish church.

On Friday, June 14th, in St. Paul's church, Detroit, the Bishop of Michigan advanced to the priesthood the Rev. Wm. A. Mulligan, now of Ontonagon, in the Northern Peninsula, but lately of Bay Mills, near Sault Ste Marie, and the Rev. William F Jerome, minister in charge of St. Mark's church, Marine City, Mich. The sermon on the occasion was preached by the Ven. Archdeacon Williams, of Marquette, on "The Priesthood of Christ, the Priesthood of Melchizedek, and the ideal Priesthood of the Catholic Church."

At Calvary Church, Germantown, Phila., on Trinity Sunday, Bishop Whitaker admitted to the sacred order of deacons, Mr. J. De Wolf Perry, Jr., presented by his father, the Rev. Dr. Perry; Mr. W. George Read, presented by the Rev. Augustus Prime, of Boston, Mass.; Mr. W. Bernard Gilpin, presented by the Rev. G. Woolsey Hodge; Mr. James F. Bullitt and Mr. Walter Lowrie, presented by the Rev. Joseph N. Blanchard. The following deacons were advanced to the priesthood and invested with the stoles; viz.: The Rev. S. R. Colladay, presented by the Rev. Mr. Blanchard; the Rev. Julius Gussauer, presented by the Rev. Dr. E. T. Barlett, dean of the divinity school; the Rev. Herbert Parrish, presented by the Rev. George H. Moffett; the Rev. L. B. Edwards, presented by the Rev. H. L. Duhring; the Rev. Francis McFetrick, presented by the Rev. John P. Peters, Ph. D., of New York City, and the Rev. A. E. Dunham, presented by the Rev. Ezra P. Gould, S. T. D., of the divinity school. The sermon was preached by the rector of the church, the Rev. Dr. J. DeW. Perry, his text being St. John xv: 16. The Rev. S. R. Colladay is one of the assistant priests at St. James'; the Rev. Herbert Parrish, one of the clerical staff at St. Clement's; the Rev. Julius Gassauer is in charge of St. Stephen's church, Norwood; the Rev. L. B. Edwards is assistant minister at Holy Trinity; the Rev. A. E. Dunham is assistant at St. Matthias' church; and the Rev. Francis McFetrick is assistant at St. Michael's church, New York City. The Rev. James F. Bullitt is a member of St. James' church, where he preached his first sermon on the evening of Trinity Sunday; he will become assistant minister at St. Simeon's; the Rev. J. DeW. Perry, Jr., goes to Christ church, Springfield, Mass. The Rev. W. George Read will undertake work in the diocese of Massachusetts; the Rev. W. Bernard Gilpin is unassigned; and the Rev. Walter Lowrie intends pursuing a course of studies on Christian Archæology in Rome, Italy. After the services were ended, the most active workers in the congregation, the newly ordained priests and deacons, the visiting clergy and the bishop, were entertained at a luncheon served at the parish building.

Official

The secretary of the Church Association for the Advancement of the Interests of Labor is Mr. C. DeLancey Allen, 251 W. 26th st., N. Y.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Married

HARPER–AKIN.—On Saturday, June 15, 1895, by the Rev. John F. Von Herrlich, rector of Wichita, Kan., Josephine, daughter of the Rev. Dudley D. Akin, of Peabody, Kan., formerly of Ludlow, Ky., to the Rev. Edward J. Harper, rector of Fort William, Ontario, Can. No cards.

Died

GALT.—In Annapolis, Md., June 7, 1895, of pneumonia, Mary Meares, wife of Lieut. Rogers Galt, U. S. N., and daughter of the late John Meares, M.D., of San Francisco. Interment in Norfolk, N. C.; and San Francisco papers please copy.

WENTWORTH.—Entered into life eternal, at his residence Cold Springs, N. Y., June 15th, 1895, George H. Wentworth, in his 28th year. Funeral Tuesday morning, June 18th, from the church of the Holy Communion, Cold Springs. Interment at All Saints' church cemetery, Ceaderville, N. Y.

Number him with Thy saints.

Obituary

IN MEMORIAM GEORGE J. BOAL

It is with great sadness that we miss from this Council the familiar face of one who has for many years taken part in the deliberations of this body. Mr. George J. Boal, LL D., went to his eternal rest on Friday, the seventeenth day of May, A. D. 1895, less than three weeks before the meeting of this Council, to which he was one of the delegates from the cathedral. On the Wednesday evening preceding, he was at his post of duty, in apparent health, attending a meeting of the diocesan Board of Trustees, for the purpose of adopting the annual report of that Board to this Council. On Thursday morning he suddenly lost consciousness in his office, and on Friday morning he joined the Church expectant in Paradise, awaiting the resurrection of the dead. Thus are we made deeply sensible that verily in the midst of life we are in death, and of the great uncertainty of human life.

Mr. Boal's life was one of great usefulness, both in secular life and in the work of the Church, and having honored him in life with the highest honors in two dioceses it is in the gift of the Church to bestow upon her faithful laymen, we cannot let him pass from us to be numbered amongst the blessed ones who die in the Faith, without making mention of his faithfulness to the Church and life-long interest in her work. Although it was the evening of life with him when he passed away—respected and full of honors—yet he bore lightly his three-score years, erect and energetic to the end, for time had dealt kindly with him.

"The golden evening brightens in the West,
Soon, soon, to faithful warriors comes the rest."

Mr. Boal was born in Boalsburg, Penn., Oct. 4th, A. D. 1835. He studied law with Governor Curtin, of Pennsylvania war fame. In 1854 he removed to Iowa City, Iowa, and there lived for more than thirty years, where he attained a very eminent position amongst the members of the bar of that State, and became, ere his removal to Colorado, one of the best known and most popular men in the State of Iowa. Despite the pressure of professional duties, he became interested in the work of the Church in the diocese of Iowa, becoming a member of the Standing Committee in 1866, and continued a member over twenty-one years, or until his removal to Colorado. He was a deputy to the General Convention from Iowa for four triennial terms. He was one of the trustees of St. Catherine's School and of Griswold College. He was a lecturer in the Iowa State University on medical jurisprudence, having the degree of LL.D. conferred upon him. Bishop Perry was well acquainted with him, and availed himself of his experienced counsel, as well as Bishop Lee, his predecessor in the episcopate of Iowa. For more than twenty-three years Mr. Boal was a vestryman of Trinity church, Iowa City, from 1864 to 1887. He removed to Colorado in 1887, and at once renewed his interest in Church work. The cathedral elected him one of its delegates to the chapter, and his interest in the work of that board was so steadfast that the next year he was elected a member of the Standing Committee of the diocese, and continued to be such until the time of his death. In 1892 he was elected a deputy to represent the diocese of Colorado at the General Convention.

As a member of the diocesan Board of Trustees (the Bishop and chapter of the cathedral of St. John the Evangelist, Denver, Colo.), he was ever one of the most regular attendants at its meetings, his counsel being greatly valued by Bishop Spalding and the chapter. As a member of the Committee on Schools, he took a lively interest in Wolfe Hall and Jarvis Hall, and that committee will sadly miss him from their councils. The last work of a charitable nature which he undertook was that of one of the directors in the building of the new Home for Consumptives, and of which work he thought highly. It is rarely that we can chronicle of a layman such long and steadfast service to the interests of the Church, serving under three bishops, in two dioceses, for a period of more than thirty years. Thus he passed away; honored, respected, and, more than all, beloved; a faithful laborer to the end. Those who enjoyed the privilege of knowing him intimately, and were associated with him constantly in the work of the Church, will sincerely miss his wise, cheerful, kindly presence, and mourn the loss of a true friend.

The following resolutions are offered for adoption, and a rising vote requested:

Resolved, That in the death of Mr. George J Boal this diocese of Colorado has lost a conscientious, efficient, and life-long worker in the Church, a wise legislator, and a faithful Churchman.

Resolved, That this Council now assembled tenders to the family of the late George J. Boal its heartfelt Christian sympathy in its bereavement, and hereby expresses its deep regard for the departed.

Resolved, That the secretary of this Council be directed to communicate a copy of these resolutions to the widow of the late George J. Boal

Resolved, That the secretary of the Council be directed to communicate a copy of these resolutions to the Church papers.

This memorial and resolutions were unanimously adopted by the surviving members of the Standing Committee of the diocese of Colorado.

The Very Rev. HENRY MARTYN HART, D.D., Pres.
The Rev. CHARLES H. MARSHALL, Secy.
The Bishop and chapter of the cathedral of St. John the Evangelist, Denver, Colorado,
The Rt. Rev. JOHN FRANKLIN SPALDING, S.T.D., Pres.
ARNOLD A. BOWHAY, Clerk.
The Rev. EDWARD PEARSONS NEWTON, Sec'y of the 9th annual Council of the diocese of Colorado.

Dated this 5th day of June, A. D. 1895.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

Shall these important works be sustained, or must they be crippled? This question will be answered by the sum of the contributions.

At the adjourned meeting, held on June 4th, the treasurer stated that $15 000 was still required to make up the deficiency, and that that sum is absolutely necessary, since large pledges, amounting to $50,000, are conditioned upon the whole $100 000 being secured, whereupon the Board made appropriations for the first three months of the new fiscal year, trusting that the sum still required may soon be received in order that they may be extended to September, 1896.

Remittances should be sent to MR. GEORGE BLISS, treasurer 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

Church and School

TEACHER of drawing, painting, modeling, desires position. 419 Webster ave., Pittsfield, Ill.

CHORAL SERVICES.—Rector or parish desiring to establish fully choral services (daily as well as Sunday preferred), and needing organist and choirmaster, please address H. W. D., care THE LIVING CHURCH.

HAS any church a disused altar, about five feet in length, or any other church furniture, to send to a small mission at Good Thunder, Blue Earth Co., Minn.? A chapel is now building. F. M. WEDDELL, Missionary in charge.

A PRIEST, graduate, experienced, energetic and pushing, fond of visiting, considered a good preacher, has knowledge of Welsh, desires a change of parish, owing to climate. Best references given. Address CLERICUS, LIVING CHURCH.

WANTED.—An unmarried man in orders as assistant in parish and in a Church school for boys. Address Rev. A. L. BURLESON, San Antonio, Texas.

SEA SIDE.—Can accommodate at my own home one or two sick or delicate persons. Reference to Philadelphia and New York physicians. Address MRS. M., Box 101, Bayhead, New Jersey.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

COTTAGE FOR RENT, near St. Mary's School, Knoxville, Ill., on the school grounds, reserved for a family having daughters to educate. Address the rector.

"THE ALBANY."—Select family house, delightful situation, within two blocks of, and overlooking, the ocean. Boating, fishing, bathing, close beside us. Special rates for season guests, also for June and September. For circulars, address MRS. M. A. HAYDEN, 310 Seventh ave., Asbury Park, N. J.

CAN any reader of THE LIVING CHURCH help me to complete my collection of autograph letters of the American Episcopate? I need the following: Bishops White, Provoost, Madison, Claggett, R. Smith, Bass, Jarvis, B. Moore, Parker, Griswold, Dehon, R. C. Moore, Kemp, Croes, Bowen, Brownell, Ravenscroft, Meade, Stone, Ives, Polk, DeLancey, Gadsden, S. Elliott, Johns, Eastburn, Henshaw, Cobbs, Hawks, Boone, Freeman, G. Burgess, Upfold, Payne, Rutledge, Wainwright, Davis, Atkinson, Scott, H. W. Lee, Bowman, G. D. Cummins, Armitage, Auer. CHARLES MERCER HALL, vicar church of the Holy Cross, Kingston, New York.

The Editor's Table

Kalendar, June, 1895

2.	WHITSUNDAY.	Red.
3.	Monday in Whitsun week.	Red.
4.	Tuesday in " "	Red.
5.	EMBER DAY.	Red.
7.	EMBER DAY.	Red.
8.	EMBER DAY. Red. (White at Evensong.)	
9.	TRINITY SUNDAY.	White.
11.	ST. BARNABAS', Apostle.	Red.
16.	1st Sunday after Trinity.	Green.
23.	2nd " " "	"
24.	NATIVITY ST. JOHN BAPTIST.	White.
29.	ST. PETER, Apostle.	Red.
30.	3rd Sunday after Trinity.	Green.

Mr. Crocket, author of "The Stickit Minister," offered his first volume to a Scottish firm and received it back with a polite note assuring him that there was no market for that sort of thing. More recently he received a letter from the same publishers saying that it was a pity Scottish work should go to English publishers, and adding that it would gratify them very much to have a book from the author of "The Raiders." "Thereupon," says Mr. Crocket, "the devil tempted me and I fell." He looked up the earlier letter, which happened to be endorsed: "In replying refer to No. 396b." So he wrote back requesting the excellent publishers to refer to No. 396b, and they would see their former opinion of the work of the author of "The Raiders." There was no reply to that.

The Rev. H. S. Jeffreys, of the Japanese mission, gives some interesting facts bearing upon the present state of Christianity in that country. The missionaries of the Protestant sects (we do not know whether the Anglican Communion is meant to be included under this head) outnumber those of the Greek and Latin Communions two to one, while the Protestant converts, all told, are only one-half those of the Greek and Latin Communions. This is the more remarkable when it is considered that there is a certain amount of national distrust of both these Churches, owing to circumstances of past history and political considerations in the present. The Greek Church has really at present the best chance of becoming the national Church. The writer thinks, however, that there are two formidable obstacles in its way; namely, that it represents Russia, which is just now an object of dread in Japan; and that it makes too great demands upon the faith, or credulity, of its adherents. The first of these is a tangible reason. As to the second, we are inclined to doubt its force. People who have lived in subjection to the native religions are not likely to be distinguished for incredulity. Mr. Jeffreys, however, thinks, on the whole, that the state of things indicates a mission and an opportunity for the Church of the Anglo-Saxons. There is certainly much food for reflection in the statements of this article.

A Morning in the Glen

BY LEANDER S. KEYSER

Before the rambler could persuade himself to get out of bed, songs of the robins, the catbirds, orioles, and goldfinches came liltingly through the open window, mingling pleasantly in his half wakeful dreams. He was abiding for a night and a part of a day in a village in Southwestern Ohio, and the early hours of the morning were to be spent in "The Glen." And what was "The Glen?" The definition that comes first to mind is, it was a birds' and a bird lover's paradise; but to speak more definitely, it was a deep, wooded hollow or ravine just below the village. Nothing could have been greener than the grass that carpeted the hillsides and the low ground; nothing could have been more silvery than the stream that meandered and purled between its banks of verdure.

Small wonder that feathered folk loved "The Glen," and found it a pleasant summer home, or a haven of rest on their vernal journey northward. At five o'clock (five A. M., remember) I was climbing down a ladder placed before the face of the cliff, while the morning chorus filled the valley. If I should name all the birds that helped to swell that chorus, it would excite surprise, and those who have an aversion for catalogues, would perhaps protest. What was lacking on the part of the brown thrashers, robins, catbirds, and cardinal grossbeaks, was supplied by the complement of Baltimore orioles, Carolina wrens, turtle doves, phœbe birds, wood thrushes, and several species of warblers. Be it remembered, however, that only a few have been mentioned, for before the morning's ramble was over I had seen and heard fifty-one species.

Musical as the choralists were, there was war in birdland that morning. The birds were mating, and at such a season the olive branch is not the favorite emblem among our avian citizens. Many of the males were either fighting one another, or pursuing their favorites among the females about in the trees in a most reckless manner. The conduct of the orioles was interesting. At one place two brilliant suitors were challenging each other in loud and musical tones to mortal combat, flitting from branch to branch, and, for the most part, avoiding coming into direct conflict. Presently, however, they dashed together, clinched in the air, and then there was a flutter of gold and black as they descended to the ground. At that moment the female—the cause of the encounter—dashed near and began to chatter. I had not seen her before, for up to that time she had remained quiet.

It was impossible to interpret her mind, her chatter not being expressive of any definite feeling. Was she urging them to fight it out, so that she could make her choice, or was she appealing to them to settle the quarrel by arbitration, and not fight like ruffians? Whatever her motive, whenever the rivals clinched, she would fly near them and chatter something in a dialect that I could not translate. It seemed, however, that her chattering always brought the scrimmage to a speedy end. Perhaps the little woman felt conscience-smitten that she should be the cause, however innocent, of internecine war.

Her conduct was different from that of one of her sisters in another part of the glen. This one seemed to be making love to a handsome beau, whose mind was evidently not quite made up that she was a desirable mate. She certainly was making love to him, for she coaxed and cajoled, and followed him from bough to bough, and even from tree to tree. I am disposed to think, judging by his looks and conduct, that he felt rather humilated by her advances, as a man naturally would feel under the circumstances. This raises the question: Do the feathered ladies sometimes lay aside their maidenly reserve, and make proposals of marriage?

Further down the glen I was witness of what might be called a flaming *melee*. The contestants were four gorgeous-hued male orioles, who dashed about among the trees and bushes, darted out into the air, closed, and then dropped to the ground in a mass of fluttering gold and black. Just as they were rising from the battle-ground, a fifth male oriole dashed into the midst of the affray. All the while a promiscuous chattering and fluting was kept up, making the air vibrant, and a number of other kinds of birds flew into the adjacent bushes to witness the contest, and see that there was fair play. Indeed, for a few moments the air seemed to be fairly charged with an excitement that was almost electrical.

Never have I heard a female oriole utter such a quaint cry as one did that morning. She seemed to be intensely wrought up. Anger and anguish were mingled in her tones, although I fancied that the latter feeling predominated. My conviction is that she had been having some trouble; mayhap a lover had jilted her, or a rival had lured her husband or suitor from her, and now her heart was so nearly broken that she could not repress her grief. No doubt there are heart-aches and heart-tragedies in the avian as in the human world.

Other birds besides the orioles were having their love affairs. A pair of brown thrashers were pursuing each other—or perhaps one was the pursuer and the other the fugitive—through the thick bushes in so reckless a manner that there was imminent danger of breaking a wing or a leg, or impaling themselves on a thorn. A pair of warbling vireos were courting in the same rough-and-tumble fashion, the little knight chanting his recitative all the while, threading the foliage with song. Two male catbirds sought the *hand* of the same catbird damsel; but instead of fighting, they seemed to be bent on distancing each other in song, and in strutting about with outspread wings and tails. It would be interesting to know by what criteria of voice or form or manners, or all combined, the belles of birdland make their choice of husbands.

Early as it was in the season, some matches had already been made, for I found a cardinal grossbeak's nest containing three eggs, and several other nests that were in process of construction. Let me tell how I discovered one nest. I was clambering along the steep side of the hill, when I caught sight of a screech owl sitting in a clump of bushes. As I stole around to the other side, he turned his head toward me, drawing himself up in an attitude of defiance, his bosom convulsed with anger or fear. His eyes glared big and yellow as I drew cautiously near him, and presently he swept away through the copse in his oily flight, as if his wings were lubricated. Just as he flew, a turtle dove started up from the ground and dashed away, calling in her frightened manner. There, on the ground, not more than three feet below the perch occupied by the owl, was the dove's shallow cottage, holding two pure white eggs. The owl could not have been pleasant company for the setting dame. No doubt he would have remained there all day, much to her discomfort, had I not come at an opportune time and frightened him away.

A bird student may sometimes play the role of philanthropist. And this reminds me of a fact vouched for by a student of the college located in the village. A robin had partly built a nest in a cedar tree on the campus, but had either abandoned it or been driven away; and then a turtle dove had appropriated it, repairing and re-arranging it to suit her own needs.

An amusing incident occurred that morning in the glen. A most charming concert was being given by a Carolina wren, and several brown thrashers, catbirds, orioles, song sparrows, and white-throated sparrows. Indeed, the air was thrown into a musical tumult. But suddenly there was the swift passage of wings, and I just caught a glimpse of a hawk swooping down the declivity, evidently aiming at a bird in the hollow. A sharp outcry followed the fierce bird's descent, but I think he missed his prize. What a change there was in the conduct of the birds around me! In a moment every song was hushed; the birds dropped into the copses and other coverts, and silence fell upon the entire glen. I could see the birds hiding in the bushes, or squatting in the grass, and peeping out cautiously to see if their enemy had gone. Some of them were quite near me—indeed, almost at my feet, having apparently lost fear of me in their greater fear of a known enemy. Presently the hawk spied a human spectator on the ground, and hurled himself away, when the concert was resumed, and continued without interruption until the hour came for an engagement at the college that forced me, reluctantly, to leave the glen in the undisturbed possession of the merry minstrels.

A Reminiscence of Livingstone

FROM *The Missionary Review of the World*

The work of David Livingtone in Africa was so far that of a missionary explorer and general that the field of his labor is too broad to permit us to trace individual harvests. No one man can thickly scatter seed over so wide an area. But there is one marvelous story connected with his death and burial, the like of which has never been written on the scroll of human history. All the ages may safely be challenged to furnish its parallel. It is absolutely unique in its solitary sublimity.

On the night of his death, Livingstone called for Susi, his faithful servant, and, after some tender ministries had been rendered to the dying man, he said: "All right: you may go out now;" and reluctantly Susi left him alone. At four o'clock next morning, May 1st, Susi and Chuma, with four other devoted attendants, anxiously entered that grass hut at Ilala. The candle was still burning, but the greater light had gone out. Their great master, as they called him, was on his knees, his body stretched forward, his head buried in his hands upon the pillow. With silent awe they stood apart and watched him, lest they should invade the privacy of prayer; but he did not stir, there was not even the motion of breathing, but a suspicious rigidity of inaction. Then one of them, Matthew, softly came near, and gently laid his hands upon his cheeks. It was enough; the chill of death was there. The great father of Africa's dark children was dead, and they felt that they were orphans.

The most refined and cultured Englishman would have been perplexed as to what course now to take. They were surrounded by superstitious and unsympa-

thetic savages, to whom the unburied remains of the dead man would be an object of dread. His native land was six thousand miles away, and even the coast was fifteen hundred. A grave responsibility rested upon these simple-minded sons of the dark continent, to which few of the wisest would have been equal. Those remains, with his valuable journals, instruments and personal effects, must be carried to Zanzibar. But the body must first be preserved from decay, and they had neither skill nor facilities for embalming; and, if preserved, there were no means of transportation—no inroads or carts; no beasts of burden available, the body must be borne on the shoulders of human beings, and, as no strangers could be trusted, they must themselves undertake the journey and the sacred charge. These humble children of the forest were grandly equal to the occasion, and they resolved among themselves to carry that body to the seashore, and not give it into any other hands until they could surrender it to those of his countrymen; and to insure safety to the remains and security to the bearers, all must be done with secrecy. They would gladly have kept secret even their master's death, but the fact could not be concealed. God, however, disposed Chitambo and his subjects to permit these servants of the great missionary to prepare his emaciated body for its last journey, in a hut built for the purpose on the outskirts of the village.

Now, watch these black men, as they rudely embalm the body of him who had been to them a Saviour. They tenderly open the chest and take out the heart and viscera; these, with a poetic and pathetic sense of fitness they reserve for his beloved Africa. The heart that for thirty-three years had beat for her welfare must be buried in her bosom, and so one of the Nassik boys, Jacob Wainwright, read the simple service of burial, and under the moula tree at Ilala that heart was deposited, and the tree, carved with a simple inscription, became his monument. Then the body was prepared for its long journey; the cavity was filled with salt, brandy poured into the mouth, and the corpse laid out in the sun for fourteen days to be dried, and so reduced to the condition of a mummy. Then it was thrust into a hollow cylinder of bark, over which was sewn a covering of canvas, the whole package was securely lashed to a pole, and so was, at last, ready to be borne between two men, upon their shoulders.

As yet, the enterprise was scarcely begun, and the worst of their task was all before them. The sea was far away, and the path lay through a territory where nearly every fifty miles would bring them to a new tribe, to face new difficulties. Nevertheless, Susi and Chuma took up their precious burden, and looking to Livingstone's God for help, began the most remarkable funeral march on record. They followed the track which their master had marked with his footsteps when he penetrated to Lake Bangweolo, passing to the south of Lake Liembe, which is a continuation of Tanganyika, and then crossing to Unyanyembe. Where it was found out that they were bearing a dead body, shelter was hard to get, or even food; and at Kasekera they could get nothing they asked, except on condition that they would bury the remains which they were carrying. And now their love and generalship were put to a new test; but again they were equal to the emergency. They made up another package like the precious burden, only that it contained branches instead of human bones, and this with mock solemnity they bore on their shoulders to a safe distance, scattered the contents far and wide in the brushwood, and came back without the bundle. Meanwhile others of their party had repacked the remains, doubling them up into the semblance of a bale of cotton cloth, and so they once more managed to get what they needed and start anew with their charge.

The true story of that nine months' march has never yet been written, and it never will be, for the full data cannot be supplied. But here is material, waiting for some coming English Homer or Milton to crystallize into one of the world's noblest epics; and it both deserves and demands the master hand of a great poet-artist to do it justice.

See these black men, whom some of our modern scientific philosophers would place at but one remove from the gorilla, run all manner of risks by day and night for forty weeks, now going round by a circuitous route to insure safe passage; now compelled to resort to strategem to get their precious burden through the country; sometimes forced to fight their foes in order to carry out their holy mission. Follow them as they ford the rivers and traverse trackless deserts, daring perils from wild beasts and relentless wild men; exposing themselves to the fatal fever, and actually burying several of their little band on the way; yet, on they went, patient and persevering, never fainting or halting, until love and gratitude had done all that could be done, and they laid down at the feet of the British consul, on March 12th, 1874, all that was left of Scotland's great hero save that buried heart at Ilala.

When, a little more than a month later, the coffin of Livingstone was landed in England, April 15th, it was felt that no less a shrine than Britain's greatest burial place could fitly hold such precious dust. But so improbable and incredible did it seem that a few rude Africans could actually have done this splendid deed, at such a cost of time and such personal risk, that not until the fractured bones of the arm which the lion crushed at Mabotsa, thirty years before, identified the remains, was it certain that it was Livingstone's body. And then, on April 18th, 1874, such a funeral *cortege* entered the great abbey of Britain's illustrious dead as few warriors, or heroes, or princes, ever drew to that mausoleum; and the faithful body servants, who had religiously brought home every relic of the person or property of the great missionary explorer, were accorded places of honor. And well might they be! No triumphal procession of earth's mightiest conqueror ever equalled, for sublimity, that lonely journey through Africa's forests. An example of tenderness, gratitude, devotion, heroism, equal to this the world has never before seen. The exquisite inventiveness of a love that lavished tears as water on the feet of Jesus, and made of tresses of hair a towel, and broke the alabaster flask for His anointing; the feminine tenderness that lifted His mangled body from the cross and wrapped it in new linen with costly spices, and laid it in a virgin tomb—all this has at length been surpassed by the ingenious devotion of a few black men who belong to a race which white men have been accustomed to treat as heirs of an eternal curse. The grandeur and pathos of that burial scene, amid the stately columns and arches of England's famous abbey, loses in lustre when contrasted with that simpler scene near Ilala, when in God's greater cathedral of nature, whose columns and arches are the trees, whose surpliced choir are the singing birds, whose organ is the moaning wind, the grassy carpet was lifted and dark hands laid Livingstone's heart to rest! In that great procession that moved up the nave, what truer nobleman was found than that black man Susi, who in illness had nursed the Blantyre hero, had laid his heart in Africa's bosom, and whose hand was now upon his pall? Let those who doubt and deride Christian missions to the degraded children of Ham, who tell us that it is not worth while to sacrifice precious lives for the sake of these doubly lost millions of the dark continent—let such tell us whether the effort is not worth any cost which seeks out and saves men of whom such Christian heroism is possible!

Burn on, thou humble candle, burn, within thy hut of grass,
Though few may be the pilgrim feet that through Ilala pass,
God's hand has lit thee long to shine, and shed thy holy light,
Till the new day-dawn pours its beams o'er Afric's long midnight.

Sleep on, dear heart, that beat for those whom cruel bonds enslaved,
And yearned with such a Christ-like love, that black men might be saved,
Thy grave shall draw heroic souls to seek the moula-tree,
That God's own image may be carved on Afric's ebony!

Book Notices

Beckonings From Little Hands. Eight Studies in Child Life. With designs and drawings by the author, and with process-work copies from photographs. By Patterson Du Bois. Philadelphia: John D. Wattles & Co. 1895. Price, $1.25.

A father heart, for the sake of all children, has here given to the world some of the most sacred and beautiful revelations made to him through his own little ones. Out of his own experiences of success and failure he would fain help all who have to do with children to understand them better and so to lead them wisely along the right paths. It is an exquisitely touching series of child-life pictures, and very suggestive and helpful.

"Our Life After Death;" or, the Teaching of the Bible concerning the Unseen World. By the Rev. Arthur Chambers, Associate of King's College, London. Fifth Edition. With a Preface by the Rev. Canon Hammond, LL.B. Philadelphia: Geo. W. Jacobs & Co. Pp. 213. Price, $1 net.

What shall be the nature of our life immediately upon the transaction which we call death, according to the teachings of God's Word, is the solemn meditation most frequent with all. There is much in this treatise on the subject that will well repay the reader whether he shall at all points find agreement with the entire reasonableness of Mr. Arthur Chambers' deductions from the sayings of Scripture, or not. His propositions, drawn solely from the Word, which is our only light and guide in the matter, are direct, pertinent, and carefully phrased, and they are argued with singular ability, even if the deductions made may be thought by some here and there to proceed a little too far for sure warrant of Scripture. Yet it is altogether a very thoughtful, and a refreshing book.

Social Growth and Stability. A Consideration of the Factors of Modern Society, and their Relation to the Character of the coming State. By D. Ostrander. Chicago: S. C. Griggs & Co. Pp. 191. Price, $1.

This is a timely, interesting, and valuable book. It ought to be read and its arguments weighed by all who are studying the social and industrial problems of to-day. We know of no volume which gives in so small compass so broad and masterly a view of the subject, none written in a more readable style. The writer holds that "independent of political parties and party intrigues, for the last quarter of a century there has been going slowly and steadily forward a social and industrial revolution, which has been unguided and largely unsuspected by the great mass of the American people. At first, and until recently, it was more a sentiment than a movement. Without directed effort, and almost unconsciously, the silent germinating processes have ended in conditions that are aggressive and mandatory, menacing the peace and order of society." The importation of foreign labor, the development of railroads and machinery have resulted in over-production, and brought increased hardship to the working classes. The equilibrium between supply and demand has been destroyed by these and other causes, and a re-adjustment made necessary. It is not charity, but statesmanship, that is wanted. Proceeding along this line of thought, the writer considers the elements and methods by the use of which our national future is to be built up. It is really wonderful how fully and suggestively he elucidates his theme in so brief a space. His book is evidently the result of long experience and profound thought, and is worth more than many a more pretentious treatise.

The Church in America. By Leighton Coleman, S.T.D., LL.D., Bishop of Delaware. New York: James Pott & Co. Pp. 377. Price, $2.50.

A readable and reliable popular history of our American Church is a *desideratum*. Hitherto we have had nothing which could reasonably claim to satisfy the need. Bishop Perry's two sumptuous volumes are beyond the reach and above the taste of the ordinary reader, and may be regarded rather as furnishing the materials for such a history than aiming to be the history itself. Dr. McConnell's volume, with all its brilliant rhetoric, its vivid coloring, and artistic use of materials, can hardly be taken seriously as history. Its animus is very evident, and it can hardly be regarded as more than a sort of *apocryphal* book of American Church history. We believe there is ample room, and a real need, for a history of the Church in America, which shall be short, bright, accurate, and Catholic in tone. Bishop Coleman has apparently attempted to furnish such a book. He has kept within 400 pages, has evidently taken great pains to give a fair and accurate picture of the Church's life and growth, and his point of view is a Churchly one. Thus far well. But we find none of the clever manipulation of materials, lightness of touch, and skilful power of generalization which make Dr. McConnell's less carefully written book more attractive to the general reader. We think the Bishop might with advantage have omitted many details and much personal matter, which, while interesting enough to the student, run the risk of being regarded as tedious by the less earnest and conscientious reader. The book might, in our judgment, have been thus reduced in size and cost without lessening its value as a history. It covers the whole life of the Church in America, from the first services on the shore of Hudson's Bay, and the coast of California, down to the death of Bishop Brooks. We regard the first chapter, entitled, "America Colonized for Christianity," as one of the most valuable in the book. Those on "Efforts to Obtain the Episcopate," "Questions of Unity," "Identity and Rights," "Ecclesiastical Controversies," and "Earlier and Later Ecclesiastical Leaders," are also excellent examples of the author's calm and judicious historical style. The book is particularly rich and full in its treatment of modern methods and movements of Church life, in which respect it is thoroughly "up to date." Its chief value, however, seems to us to lie in the fact that it is the history, not of a sect among sects, but of a national Church, and in the convincing evidence which it gives of her beginning and continuance thus far in the essential principles of true Catholicity. This is indicated in the title which the writer has put upon his work, and which he thus justifies: "When it is remembered that in the beginning, what is popularly known as the Episcopal Church was by charter and law established in the older colonies; that more than any other ecclesiastical organization she had to do with constituting the nation, and in the period of civil war, with its maintenance and reunion; and that, while conservative and Catholic in her character, she yet is distinctively American in spirit—there would seem to be ample justification for using the title, American Church. A still further warrant for this use m

be found in the present position and future prospects of this Church, as described in the concluding chapter."

Studies in Theology. Lectures Delivered in Chicago Theological Seminary. By the Rev James Denny, D.D. Second edition. New York: A. C. Armstrong & Son. 1895 Pp. viii, 272. Price, $1.50.

Dr. Denny is a rising Scotch Presbyterian, and his audience was American and Congregational. The combination is unusual and interesting. The lecturer travels over nearly every important part of the science of theology, and his lectures should not be ignored by any one who desires to become acquainted with present tendencies of thought among our separated brethren. The book is representative of widespread tendencies. The first lecture contains an able exposition and refutation of certain aspects of the Ritschlian School of Theology now so popular in Germany. This school treats the doctrines of Christianity as if not only distinct from scientific conclusions and metaphysics, but as if entirely unrelated to them. The mind is regarded as having two compartments, so to speak, one containing knowledge of scientific realities, the other having faith in doctrines which can never be brought within the domain of science at all. Dr. Denny has no difficulty in exhibiting the dangers which attend such a position—especially in connection with such doctrines as the Resurrection of Christ, which come within the domain of history, if true, and which cannot be held by faith unless also historically true. There is an excellent review of the Ritschlian position touching miracles on p. 8 *et seq*. We regard the criticism of the Ritschlian theology—and it continually recurs in the work—as the valuable feature of the book. There are, of course, numerous points in which we cannot agree with Dr. Denny. On pp. 78–79 he denies that we have any revealed knowledge of man's primitive state—an unnecessary and impossible concession to evolutionists. On pp. 82–83 he describes total depravity as a depravity of every portion of man's nature—not the destruction of all good in any part. This is quite a change from the original doctrine of the Calvinists. There is a fine treatment of heredity, and we are particularly pleased with his statement, on p. 91, that heredity determines the conditions of our probation and not our final destiny. This also is a new position for Calvinists to take. On pp. 100–101 he takes the Thomist position that Redemption is the revealed cause of the Incarnation. A very useful review of the Ritschlian theory of the Atonement occurs in pp. 134–147. He denies all supernatural efficacy to ordination, p. 161. He declines to accept without radical qualification the recent isolation from each other of the terms "kingdom" and "Church," saying that the two words do not differ in principle, but simply in chronological use of language suited to the conditions of preaching, pp. 184–186. He denies the necessity of any fixed polity or ministry in the Church, and falls into the usual errors of sectarian writers on the subject of Church unity. His treatment of the early history of the Christian ministry is rationalistic and *a priori*, pp. 184–198. His remarks on the higher criticism, pp. 212–215, and on the historical criticism of the Old Testament, pp. 215–219, are exceedingly thoughtful, and contain the strongest plea (not sufficient in our estimation) that can be made for the mythical treatment of the opening chapters of Genesis. A striking passage on the Canon of Scripture occurs on pp. 225–226. Among other things, he makes the noteworthy remark that "the Canon has the authority of the Church, while the divine message which it brings to us has the authority of God. Yet the antithesis is not absolute. The Church is Christ's creation and did not proceed at random in constituting its Bible." He rejects the modern heresy of probation after death, recognizing that all alive are being tried, each in his own vocation, and that they will be judged according to their available light as well as according to their deeds, pp. 243–246. He fails to see the real meaning and value of prayers for the departed, pp. 249-253. We have enjoyed reading this work, but we cannot believe that its author has yet reached either a consistent or final religious position. His attitude appears like that of one who has a strong hold on Gospel verities, but finds it necessary to correct many conceptions which he has inherited, without yet being able to see that the difficulties which he is trying to remove are organic and inhere in the whole religious system which is his heritage. The premises of Calvinism are at fault as well as its conclusions.

Magazines and Reviews

The editor of *The Forum* intimates that he has made an attempt "to cover an unusual range of topics" in the June number. They include a debate on the silver question: "The Free silver argument," being made by the author of "Coin's Financial School,"and a reply furnished by the Hon. J. DeWitt Warner, who entitles it "The grotesque fallacies of Free Silver." There are three educational articles of importance. "The Only Cure for Slums," is by E. R. L. Gould, of the U. S. Department of Labor. Mr. Smalley predicts that the "Future of the Great Arid West," will not be brilliant, since "it contains little material that can ever be made of value, agriculturally, even with the aid of irrigation. Mr. Kipling's work "So Far," is commended to our attention by William Henry Bishop, the novelist,who points out the fact that we have one writer at least "who does not write exclusively for women." Although the articles on finance and education are the most notable in this issue of *The Forum*,there are nine others, all timely and of value.

The commission undertaken by the projectors of *Current History* five years ago, was nothing less than to cover the whole world, and to neglect no interest of importance. We believe that they have succeeded thus far. Take No. I, Vol. 5, for example. Seventeen pages and a map help us to a clear understanding of the war between Japan and China. To the most important question in our own country, the currency problem and the financial situation, there is allotted an equal number of pages of carefully selected and condensed matter. But it is impossible even to enumerate the hundreds of topics treated of in this cyclopedic handbook (for it is no less than that). Besides a fine portrait of Frederick Douglass, which forms the frontispiece, the number contains nearly four dozen other portraits of celebrated men.

"The Upward Wages Movement" is noticed among the "Topics of the Day" in *The Literary Digest* for June 1st. The editor says that "it is no longer doubted by any section of the press that business is reviving all along the line, and that 'good times' are ahead of us." The question seems to be no longer "whether prosperity is returning,but why?" A list, one column long,of wage-advancing firms is given, affecting favorably the condition of 160,000 workmen. The notes on the latest ideas in the scientific world relate to "Taking a photograph of the retina," and include a description of an electric weed-killer for destroying weeds and other vegetation along the railway tracks, an invention that will save much expense to railway companies. Two articles containing somewhat startling ideas, that life without microbes would be not wholly advantageous, since the latter play an important part in organic functions, and that it is "possible to starve on beef-tea," will interest many outside the medical profession. Under "Letters and Art," we find the usual entertaining chat about authors, past and present, and their work. We note approvingly that there is fine discrimination shown in the selection of material for all departments of the journal, and that the editorial comments are helpful and judicious.

Representations of the Greek plays are attracting no little interest of late years, and Thomas A. Janver's narrative of the visit of the Comedie Francaise to Orange, in the south of France, for the purpose of giving the Greek tragedies in the Greek theatre at that place, will be read with interest by many in *The Century* for June. During these warm summer days there is a fascination in reading John Muir's eloquent description of the discovery of Glacier Bay and in looking at the pictures of those Alaskan solitudes. For such a vision of glory as the coming of the dawn over those snowclad mountains one might willingly travel long and far, but in lieu of that, Mr. Muir's wood picture is a delight not to be missed. Wm. Dean Howell's views of "sweet charity" from the standpoint of a Christian and a good citizen remind the reader of those so strongly insisted on by Mr. Ruskin, and suggest the deep interest that might ensue could we listen to a conversation on the subject between these two practical thinkers. The artistic aspects of the new public library in Boston and its ideals and working conditions are the themes handled respectively by Mrs. Schuyler Van Rensselaer and Lindsay Swift, and with the accompanying illustrations, prove of no little interest.

As an historical record, *The New England Magazine* is exceedingly valuable, especially as pertaining to New England itself. In the June issue, Concord, the capital of New Hampshire, is well described by Frances M. Abbott in both past and present aspects of its life. Many beautiful views illustrate the article. The Roxbury Latin School of Massachusetts celebrates its 25th anniversary this month, and its history is very interesting as told by the Rev. Jas. De Normandie and enhanced by the portraits and views accompanying. In connection with the dedication, on June 17th, of a monument commemorating the victory of the American Colonial forces at Louisburg. we find in this number an account of that event. Other historical articles are, "A Famous Vermont Editor of a Hundred Years Ago," "Some Half-Forgotten New England Songs," and "A Memorable Journey in a Chaise." The progress of domestic architecture in America is shown in Mr. Barr Ferree's valuable paper, reproductions from drawings and photographs exhibiting the work of some of our best architects. This whole issue of *The New England Magazine* is worthy of preservation, for its contents have a much more than transitory value.

From Liverpool, England:—"I am a reader of your paper, and would at this time take the opportunity of expressing how I appreciate it. I look forward to it with eagerness every week."

From Chicago:—"The editorial notes always contain exactly what I have been looking in vain for elsewhere, expressed in a most delightful style. I find myself quoting The Living Church again and again."

Opinions of the Press

The Episcopal Recorder

No New Theology.—While Tesla's electrical devices and the new element, argon, excite the ambition of the enterprising experimentalist, there are no new spiritual truths. New methods, new expressions,and new schemes are resorted to, but no new way has been found to save men's souls. Theology is the only finished science. Its manual is unchanged, and therein are set down all the facts which it is important for man to know here. Our ruin by the fall, the hatefulness of sin in God's sight, and the burden which it binds upon the unsaved, with the good news of full,perfect, and instantaneous salvation by believing in Jesus Christ,are as true as when Peter preached to the jailor. There is no addition to be made, no new discoveries to be made in this field, even while daily wondrous miracles of grace are being accomplished in it.

The Congregationalist

A Remedy Needed.—The newspapers of New York are commenting, each according to its manner, upon the failure of our jury system in criminal cases,as illustrated in the extreme difficulty experienced in getting twelve men who were at once ignorant and intelligent enough to sit in the case of an indicted police officer. "Three weeks have now been spent," says the *Evening Post*, "by a judge and the lawyers in finding twelve men to try a policeman for taking bribes. After these were found two had to be excluded for fraudulent concealment of facts, so that the process is not yet over. In any other civilized country the whole affair would have been over in three days,one for preparation,one for trial, and the last for sentence in case of conviction." The attempt to find in a modern community, where the newspapers are as universally given to making crime and gossip entertaining as they are universally read, men who have neither knowledge nor opinions in regard to a notorious offense is like drawing a net in the river for fishes whose scales are not wet. Such a system exists in the interest of criminals and criminal lawyers, while to the law-abiding majority it is a nuisance which ought to be speedily abated.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

Thomas Whittaker, New York

The Constable's Tower. By Charlotte M. Yonge. Paper, 50c.

"Copy": Essays from an Editor's Drawer. By Hugh Miller Thompson, Bishop of Mississippi. Paper, 50c.

Lee & Shepard, Boston

Thomas Boobig. A complete enough Account of his Life and Singular Disappearance. Narration of his Scribe. By Luther Marshall. $1.50.

The Boy Soldiers of 1812. By Everett T. Tomlinson. $1.50.

The Watch Fires of '76. By Samuel Adams Drake. Illustrated. $1.25.

PAMPHLETS

The Report for the Year 1894 of the Passavant Memorial Hospital, Chicago. Institution of Protestant Deaconesses. Pittsburg, Pa.

Hand Book to Ely Cathedral. By the Rev. H. Whittaker. H. Jones, Ely. 1d.

Are Our Schools in Danger? The Great School Book Combination. Ginn & Co., Boston, Mass.

List of S. P. G. Missionaries, 1701–1895, of Irish Parentage; Ordained in Ireland; or Educated in Trinity College, Dublin Office of Irish Aux., 8 Dawson st., Dublin.

An Interpretation of Social Movements of Our Time. By Henry C. Adams, Ph.D. The Church Social Union, Cambridge, Mass.

Our Chaplaincs in Europe. A Paper. By the Rev. F. Ward Denys. Thos. Whittaker, New York.

The Church Dramatic and Terpsichorean Association (Limited), Promoters of Novelty. A Satire. By James Francis Conover. Raynor & Taylor, Detroit, Mich.

The Chicago Daily News Fresh Air Fund. Story of its Stewardship during 1894. Announcement for 1895.

How to Feed a Baby for ten cents a Day on Domestic Foods. The Chicago Daily News Fresh Air Fund.

Violations of the Hatti Humayoun. A paper. By the Evangelical Alliance of Constantinople. Evangelical Alliance Office. New York.

Catalogue of the Cathedral Choir School, Fond du Lac, Wis.

The Only Practical and Possible Bimetallism. A few Fundamental Truths relating to Money and Coinage. Non-Partisan and Non-Sectional. By Henry Wood. Lee & Shepard, Boston.

What is the Bible For? Address by the Rev. D. D. Chapin, B.D., before the Mason County Bible Society. Published by request.

Manual de Instruccion Cristiana. Dedicado a los fieles y particular mente a las escuelas dominicales de la iglesia Episcopal Mexicana o Iglesia de Jesus por su fiel siervo en el senor el Presbitero Henry Forrester. Tip. T. Gonzalez Sucesores, Betlemitas Numero 2, Mexico.

The Use of Ecclesiastical Vestments in the Reformed Episcopal Church. By Bishop James A. Latane, D.D. In three parts.

The Household

After Many Days

BY MAZIE HOGAN

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CHAPTER III

"Do thy duty, that is best,
Leave unto thy God the rest."
—*Longfellow*

Indelibly stamped upon Kenneth Mackenzie's memory, lay that gray February day, cheerless and cold, scant flakes of snow falling ever and anon, and the winter wind moaning among the leafless trees. In an hour's time, so it always seemed to him in after life, he had passed from the careless gayety of youth to assume the heavy responsibilities of manhood.

As he stood by the lifeless body of his much loved father, he bowed his head, and, without words, made in his inmost heart a solemn resolution that he would dedicate his young life to the care of his widowed mother and orphaned sister, that they should ever be first with him, "So help me, God," he said aloud, and then started at the sound of his own words in the chamber of death.

When the business affairs of the dead man were investigated, it was found that there was absolutely nothing left for the widow and orphans. Besides a little personal property of Mrs. Mackenzie's, all must go to satisfy the claims of creditors. There were no near relatives. Mrs. Mackenzie's uncle, who was appointed executor of the now worthless will and guardian of the children, was not a rich man, and was accounted stern, hard, and cold. He came from an adjoining State to make pecuniary arrangments for his niece, and was much impressed by the boy Kenneth, healthy, handsome, bright, and promising.

"Give the boy to me and I shall bring him up as my own," he said abruptly to his niece, as they sat together in the beautiful parlor the morning after the funeral. The dainty belongings seemed to mock her grief and taunt her with the knowledge that they were no longer hers. He had been explaining to her just how matters stood, and with an effort she lifted her heavy eyes and tried to follow him as he told her that the house must be given up in a few days, and she had said gently and languidly that she would talk with Kenneth. Mrs. Mackenzie was not a helpless woman, but hers was a dependent nature, and this crushing blow, depriving her of all she had been wont to cling to, had seemingly benumbed her whole being.

"I see he is talented," continued Mr. Stanley. "I shall complete his education and turn him out a man to be proud of. You must obtain a situation as housekeeper or governess in some family where they will not object to the girl. I shall arrange for your boarding with some family here till I can make inquiries and determine what I can do for you, but the boy I must have at once. Have his clothes ready when I return in two days' time."

The young widow, now fully aroused from her pre-occupation, looked about her in a bewildered way. He on whom she had been wont to depend was there no longer. What must she do?

"Uncle," she faltered, striving to force back the gathering tears, of which she knew he had a man's dread, "you are most kind, and I know wish to help me, but I must think. I cannot so easily give up my only son. Let me see Kenneth, and I shall give you my decision to-morrow. Will that do?"

She pressed her slender white fingers over her eyelids, and the tears she had been repressing, overflowed and rolled glittering, one by one, down her black dress.

"Have you any plans of your own, Stella?" he asked, striving to speak kindly, though irritated alike by her hesitation and emotion. "You may possibly be able to support yourself and the girl, but it will be utterly impossible for you to continue Kenneth's education, and it would be unjust to a boy like him to break it off. To-morrow, then, tell me what you have decided."

His tone and the impatient movement as he rose showed that he was provoked, and the poor woman, crushed and wounded beneath her heavy sorrow, feeling herself so incapable of deciding the important question before her, and missing at every turn the kind and tender guidance she had lost, could no longer restrain herself but sobbed uncontrollably, while Mr. Stanley stood surveying her with a countenance in which impatience decidedly predominated over sympathy.

"Look here, Stella," he ejaculated, "I am sorry for you. You have had a heavy grief—two of them, in fact, the loss of the kindest husband in the world and of a large fortune; but you have no time to mourn, you have yourself and your children to think of, and you cannot afford to give way in this manner. Good by, now; let me find you more composed to-morrow," and he hastily left the room.

For many minutes the widow sat motionless, except that her slight frame was now and again shaken by a deep sob. Her desolation was so complete, she felt so utterly and completely alone. She knew her uncle's words, though rough, were sensible and true, yet she felt keenly her inability to battle for herself and her children with that world whose course had been so smooth and easy to her ere this. Her deep affection clung to her son and made it seem impossible that she should give him up, yet it might be wrong to refuse the uncle's offer. While she strove to revolve the plan in her mind, the front door opened hastily.

"Mother!" called a clear boy's voice.

"Here, Kenneth." She lifted her head and tried to remove the traces of tears.

The boy's face had upon it a certain brightness of hope which it had not worn since he knew he was fatherless. He came to his mother and putting his strong young arm about her waist, drew her head to his shoulder with a caressing, protecting gesture. She rested against him and felt not so utterly alone.

"My son, I wished to see you. I must tell you what your uncle has been saying," and in a voice which often faltered and sometimes failed utterly, she related the conversation. He listened attentively, but one who had observed his face might have perceived that her narrative was not a new one to him. His clear blue eyes and sensitive mouth showed a settled determination rarely seen in so young a face.

For some moments after his mother's words ceased he was silent, and when he spoke it was at first in a shy, deprecating manner, which gradually acquired confidence and courage.

"Mother," he said, "my uncle spoke to me yesterday—after the funeral—and told me just how we were left. He also told me the same he said to you to-day. I listened, but did not reply, for he did not seem to expect any answer, but appeared to take it for granted that I would go with him. But, mother, I am sure it would not be right for me to leave you and Baby. I know my father would have wished me to do all I could to take care of you, and I am determined not to desert you."

The lines about the boyish mouth were fixed and resolute, and the mother knew that his decision would be difficult to alter. His father had been wont to say: "When Kenneth makes up his mind, if you can convince him that he is wrong, he will change it, but nothing else can possibly make him yield," and she felt a strange half-joy in her boy's strong will.

"But, Kenneth," remonstrated her trembling lips, "if you go with your uncle, you can carry out your plans. You know what your wishes are."

Since his tenth year, Kenneth had avowed his intention of becoming a clergyman, and had often planned with his mother in regard to the good he might accomplish, aided by the great wealth which would one day be his, and how she was to help him in his work among the poor. Now, as she alluded to this, his countenance changed slightly. The resolve was still there, but a look of pain mingled with it and his brave blue eyes sought the ground.

"Yes, mother, but I thought about it last night, and I must give that up. I think it is clearly my duty to care for you and Una. It would be a mockery to devote to the service of the Almighty that life which it is plainly His will should be given to you. Perhaps it is best so. It may be that I am not worthy of the higher service."

The fond glance from the mother's glistening eyes showed that she esteemed her boy worthy of anything, but she only said: "But, Kenneth, what can we do?"

"Mother," he said, "I have a plan, but, of course, I waited for your consent. I went to Mr. Stern this morning, and asked him if he knew of anything for me to do, plenty of boys of my age earn good salaries, you know. I told him how things were with us, and he was very kind indeed. He told me he would give me a place in his store. One of his clerks had lately decided to accept a better position in Texas, and though he is grown, Mr. Stern thought I might be able to fill the place. He said he could not offer me the salary he paid the other, for he would be compelled to try me and find what I could do. Then he said he had a little cottage vacant- you know it, mother, that tiny one down on Locust street. He would be willing to rent it to us cheap, and for the present, if I worked as well as he thought I would, he would pay me the rent of the house and fifteen dollars a month. And, mother, don't you think we had better try it? The house is vacant and we can move into it to-morrow, and I can begin my work on Monday, he says. I know it will be hard to live on so little, but don't you think we had best make the attempt?"

He ended in as persuasive tones as though, instead of having just renounced his long-cherished hopes and plans, he was seeking to win her consent to a darling project of his own. She had turned her face away, and for some moments did not speak.

"You know," said Kenneth, fearing she was displeased, "I would not make any promise until I had seen you."

"My dear boy," she answered, gently, "I was only thanking God for the blessing of such a son. We will try your plan, at least for the present, and I think I can find work to help you. Your uncle will come again to-morrow, and we can tell him then."

"It will be best, I think," said Kenneth, "for me to tell him now, for we must arrange to move to-morrow," and he took his hat, and went to his uncle's boarding place.

Mr. Stanley argued long and not always courteously, for he was very anxious for his nephew and thought his plan an impracticable one, though he could not help respecting the boy's strength of purpose.

"Have it your own way, Kenneth," he said at length. "It is not possible that at your age you can support a family. If at the end of six months you are in debt, I shall overrule your mother's objections, and take you in spite of yourself. Now, how about furniture?"

Kenneth knew that the purchaser of the house had desired his mother to keep any articles to which she was especially attached, but delicacy would forbid her retaining anything except perhaps a few books or pictures.

Mr. Stanley hastily threw on his hat and demanded where the house was. His nephew, who already had the key, accompanied him there and displayed the limited territory, four tiny rooms beside the kithen and pantry.

After hasty consultation with Kenneth, the uncle went to town and bought the necessary furniture and household articles, and before nightfall had them sent to the little cottage, and arranged according to the boy's suggestions. To the hearty thanks of the latter, the old man replied, half-angrily: "Nay, nay, it is little enough, but I cannot see my nearest of kin suffer. This is a foolish plan of yours, but I suppose you must try it. Now, good-by, I won't see your mother again. Mind you let me know if you need anything," and with a hand clasp much more friendly than his words, he strode down the street.

To be continued

A CERTAIN old scotch lady was once protesting with all her might against the resignation of her pastor. The worthy man, no doubt harassed and tried in spirit over the matter, tasted sweetness in her words, but at the same time wishing modestly to receive her high estimate, and to comfort her in the thought that all was not lost in his departure, but there were still as good fish in the sea as ever were caught, bid her not to worry: "You'll get a better man after I'm gone." But how was the fine edge of her compliment taken off by her remonstrating reply: "Na, na, we've had four pastors already, and every one's been worse than the rest."—*Mid-Continent.*

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On account of the meeting of the Baptist Young People's Union at Baltimore, July 18th to 21st, the B. & O. R. R. Co. will place on sale at all ticket stations on its lines west of the Ohio River, excursion tickets at one fare for the round trip. These tickets will be sold July 16th and 17th, valid for return passage until Aug. 5th. The rate from Chicago will be $17.50, and proportionately low rates from other points. Tickets will also be placed on sale at all coupon offices west of Chicago.

Whatever point you start from, be sure your ticket reads via B. & O. In addition to the historic country through which the B. & O. runs, the B. & O. is the only line from Chicago to Baltimore running via Washington; a double daily service of fast express trains run between the West and East.

For full particulars, address L. S. Allen, A. G. P. A., Grand Central Station, Chicago.

THE Knights Templar Conclave will be held at Boston, Mass., during next August, and it will be of interest to Sir Knights and their friends to note that arrangements have already been successfully accomplished by the Nickel Plate Road, providing for the sale of excursion tickets over direct lines going and returning, or by circuitous routes; viz., going one line and returning by another. By so doing, many of the following notable resorts may be visited without additional expense: Chautauqua Lake, Niagara Falls, Thousand Islands, Rapids of the St. Lawrence, Saratoga, Palisades of the Hudson, and the Hoosac Tunnel. The above arrangements will no doubt make the low rate excursion tickets offered by the Nickel Plate Road very popular. Call on, or address, J. Y. Calahan, Gen'l Agent, 111 Adams st., Chicago.

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Round-trip excursion tickets on sale to Las Vegas Hot Springs from principal points. Reached only over the Santa Fe Route. For illustrated pamphlet and a copy of "Land of Sunshine," address G. T. Nicholson, G. P. A., Monadnock building, Chicago.

LOW RATES TO BOSTON.

The B. & O. R. R. Co. will sell round trip tickets from all points on its lines west of the Ohio River, to Boston and return, for all trains, July 5th to 9th, inclusive; valid for return passage until July 22d, with privilege of an additional extension until July 31st, if desired. Tickets will also be placed on sale at all prominent points in the North and Northwest. The rate from Chicago will be $22.00, and correspondingly low rates from other points.

A double daily service of fast express trains is maintained from Chicago to all points in the East. Tourists will bear in mind that all B. & O. trains between the East and West run via Washington. For full particulars, write L. S. Allen, A. G. P. Agent, Chicago.

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FROM MINNESOTA —"What a comfort I find THE LIVING CHURCH. I only wish it was large enough to last from publication to publication."

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children s Hour.

Who Follows in His Train?

BY MIRA L. COBBE

"The Son of God goes forth to war
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in His train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below—
He follows in His train."

The crude young voices of the Sunday school pupils rang forth, their whole hearts being put apparently into the singing of the hymn, but Mary Dorsett, as she looked at the bright, mischievous faces of her class, knew that but little of the meaning of the impressive words was felt by her boys at least. She was an earnest, painstaking teacher, but did not seem to gain the affection of her pupils or engage their wandering attention. She felt these defects deeply and struggled to overcome what she felt to be her faults. On this particular Sunday she was more than usually discouraged. The lesson was one over which she spent much time and study, but the day was warm and the children restless. They were active boys, ranging from ten to fourteen, who were much more interested in the account of a game of base ball which one of them was relating, than in the history of the giving of the Ten Commandments which Miss Dorsett was endeavoring to tell them. In vain did she try to interest them. They simply would not listen, and she was almost reduced to tears, when Charlie Farmer, one of the oldest and most mischievous of them all, said suddenly, looking up from a pin he was endeavoring to fasten in the seat occupied by a brother of his:

"I say, teacher, when did God write that song we sung?"

"What?" said Miss Dorsett wonderingly.

"When did God write 'The Son of God goes forth to war?' and what does it mean, anyway?"

An inspiration dawned upon her. Might it not be possible for her to impress these boys with the teachings contained in this song, although they seemed to take so little interest in the lesson?

"That hymn, Charlie, was written by a good man who put into it the teachings of the Church."

"What does it mean? Who goes forth to war? There's no fighting now, is there?"

"Who can tell me," said the teacher gently, "who the Son of God is?"

"Our Lord," answered several voices.

"Yes, our Blessed Lord. Now, my dears, the war on which he goes forth daily, hourly, is the war against sin. His banners are blood-red because it is through his blood that we are saved. Now did any of you ever hear of a commander going forth to fight all alone?"

"No, ma'am, no, ma'am."

"Of course not. He leads his soldiers. And who are his soldiers but you and me? Well now if we want to be something more than mere common soldiers we must fight against sin and our own wicked feelings, and bear patiently whatever cross is sent us. Can you tell me, Charlie, what our crosses are?' turning to Charlie who was looking up at her with great wondering eyes.

"I guess they are things we don't like."

"Yes, my dear, troubles and sickness and pain. All of these will come to us, but if we bear them patiently we will be true soldiers and followers of our Commander."

The bell rang for the closing exercises, and Miss Dorsett was forced to content herself with saying gently:

"I want you all to try to live this week just as our Commander would have you live, and to bear patiently any cross which is sent."

The following Sunday a seat was vacant in her class, Charlie Farmer's roguish little face was gone, and upon inquiry as to the cause of his absence she gained the answer:

"Yes'm, Charlie was run over by a grip car on Friday. Guess he'll lose both legs."

Horrified beyond measure, Miss Dorsett as soon as her duties at Sunday school released her, hurried to the address given her by one of the boys, without waiting to go home.

The door was opened by Charlie's mother, who immediately ushered Miss Dorsett into the room where he lay motionless on his narrow bed.

"Charlie, dear," said Mrs. Farmer, "here's your Sunday school teacher you wanted to see so much."

The great blue eyes opened, and a wan smile flickered on the pale face.

'I'm doing it, teacher, I am. When Mike Donahue pushed me off'en the grip, and I felt them wheels going over me, first I wanted to swear, but then I remembered:

In midst of mortal pain
He prayed for them that did the wrong,

and when they picked me up, I said, "I forgive you, Mike," and then I fainted. I'm trying to 'follow in his train,' ain't I, mother?"

"Yes, yes, my darling," sobbed the poor mother.

"Yes, and, teacher, the doctor says that

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POCKET GUIDE and MAP of BOSTON
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The Passenger Department of the Big Four Route have issued a very convenient and attractive Pocket Guide to the City of Boston, which will be sent free of charge to all members of the Young People's Society of Christian Endeavor, who will send three two-cent stamps to cover mailing charges to the undersigned. This Pocket Guide should be in the hands of every member of the Society who contemplates attending the 14th Annual Convention, as it shows the location of all Depots, Hotels, Churches, Institutions, Places of Amusement, Prominent Buildings, Street Car Lines, Etc., Etc. Write soon as the edition is limited.

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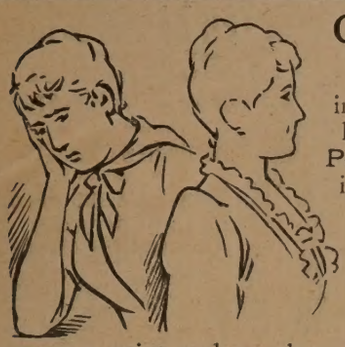

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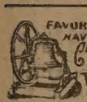
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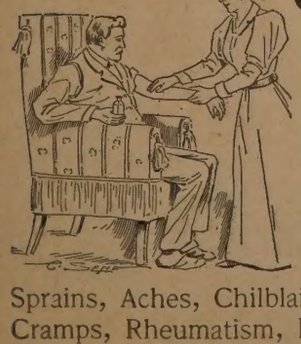

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perhaps I won't have to have my legs cut off, if I'm good and patient. You know how it goes:

Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in his train.

"Oh, that's a bully song. It's helped me lots."

"He's singing that to himself all the time," whispered the mother softly, as Miss Dorsett buried her face in Charlie's pillow.

As she left the little cottage an hour later, Miss Dorsett murmured to herself:

They climbed the steep ascent of heaven
Through peril, toil, and pain,
Oh God! to us may grace be given
To follow in his train

A Little Heroine

"Nannie, dear, I want you to hem those napkins this afternoon, without fail. Can I trust you to do it? I must go out for the whole afternoon, and cannot remind you of them," said Mrs. Barton to her little girl.

"Yes, mother, dear, I will; you can trust me," said Nannie.

Now, Nannie did not like to hem napkins any better than you do, but she went at once to her work basket, took out her needle and thread and thimble, and began work. Pretty soon she heard a sound of music. It came nearer, and at last it sounded right in front of the house. She dropped her sewing to run to the window, and then she stopped.

"No, I promised mother, and she trusted me," said Nannie to herself, and she sat down again and went to sewing. Soon the door burst open, and in rushed several little girls.

"Nannie, Nannie, where are you? There's a monkey out here, and a trained dog, and they're playing lovely tricks. Come on!"

"I can't; I promised mother, and she trusted me," she answered.

They coaxed and scolded, but all to no purpose; so they left her.

Just as she finished the last napkin, her mother came in. "My little heroine!" she said, as she kissed Nannie.

"Why mother, I didn't save anybody's life, or do anything brave; I only kept my promise," answered Nannie, wonderingly.

"It is sometimes harder to keep a promise, and to do one's duty, than to save a life. You did a brave, noble thing, and I thank God for you, my dear," said Mrs. Barton.—*Our Little Ones.*

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It is worthy of note, too, that in this country where so much effort is devoted to the accumulation of wealth, the nation should pause long enough to build such a magnificent peace offering.

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The above are all unsolicited words of appreciation. Read the description of spoons on this page. Send us your order and ninety-nine cents, and if you are not satisfied we will refund your money. Address Leonard Mfg. Co.,152-153 Michigan Ave., E. I., Chicago.

IN DOUBT.

It is very aggravating at times to be in doubt. You would like to have a certain thing, and you are hovering, mentally, between yes or no, undecided whether to go ahead or stay behind. Judging from the number of readers of The Living Church who have not as yet sent in an order for a set of World's Fair Souvenir Spoons, there are many in doubt. They cannot quite persuade themselves that ninety-nine cents will buy six spoons that were sold formerly for $9 00. They argue that there must be something peculiar about the offer, that there is a catch somewhere. To those who thus lag behind, it might be well to say that thousands who have bought them have written their thorough appreciation, and express surprise that the spoons are such beauties. They are really better and handsomer than type can explain, and the offer is a genuine one.

DESCRIPTION OF SOUVENIR SPOONS.

They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls, each Spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492–1893, and the words, World's Fair City. The set is packed in an elegant plush lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.

The six spoons in plush lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. Address orders plainly:

Leonard Mfg. Co.
152-153 Michigan Ave., E. I., Chicago, Ill.

The Laundry and its Furnishings

The ideal home laundry is the one that is most conveniently arranged for carrying on the necessary work, and at the same time is so constructed as to have a due regard to the health and comfort of the workers. The labor of washing is so great, and ofttimes so injurious to health, that any contrivance that may facilitate its accomplishment, either by lessening manual labor or simplifying the process, should be attended to by the careful housewife who aims to merit Solomon's description of the virtuous woman, "who looketh well to the ways of her household, and eateth not the bread of idleness."

The room itself need not of necessity be spacious, but must be convenient, well appointed and well lighted. If one would rout dirt from its intrenchment in seams and hems and folds, a good strong light is of primal importance. The floor should be of cement or hard-wood, the tubs stationary and porcelain lined. In setting the tubs, pay special attention to having them high enough to suit the officiating priestess. Nothing is harder for the back than a tub or sink so low that the bending posture must be continuous. The washboard may be a fixture or adjustable. The former is apt to be kept cleaner; the latter can have the angle adjusted to suit the garment being cleansed, and is therefore more convenient.

The traps are much better left exposed, in order that they may be easily reached in case of necessity. The Sanitas or Decco traps are especially good, as they are self-scouring—that is, the water flowing through them in a smooth course carries with it all impurities—and their seals are so deep that the water is not apt to evaporate and allow the gas to rise. Neither of these traps siphon out. The hole where the water is discharged from the tub should be of the same size as the waste-pipe, that the water may scour the passage as it goes. The best faucets are those that can be turned with one motion, and when the water does not come with such a rush as to deluge the person and endanger the temper, if not the life, of the recipient.

A little cupboard that can be locked, or a high shelf above the reach of the children, is a laundry necessity. Here, carefully labeled, should be kept the preparations for the removal of obstinate stains—dilute citric acid for iron-dust or mildew, oxalic acid for ink, fruit, and wine, and ammonia for flannels and dish towels. Soap should be bought by the quantity and spread out to dry, as it will go much further than when used fresh. Here, too, can be kept the bluing; the ultra-marine for the more brilliant Prussian blue is very apt to contain iron in solution, which rusts the clothes.

Then comes the laundry table, of pine, with a drawer for holding the beeswax tied in a cloth for rubbing the irons, the cheese-cloth cover for the table when starching, a case-knife, a spoon for stirring the starch, the holders well interlined with flannel to save the hands, and the rest for the sad irons. Of these there should be an abundance. A Troy polisher for the shirts, which costs but forty cents, a Florence iron for forty-five cents, two heavy irons, and three lighter ones, for which you pay from three to four cents per pound. The range is next in order, with a copper-bottomed wash boiler, after which naught remains to be provided save the clothes-basket, the wringer, the bars, the skirt and bosom board, the clothes-line and pins.

Thus the room and its equipments being perfect, each after its own kind, there need be no reason why the work done under such favoring conditions should not be crowned with success.—*Harper's Bazar.*

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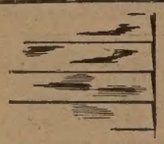

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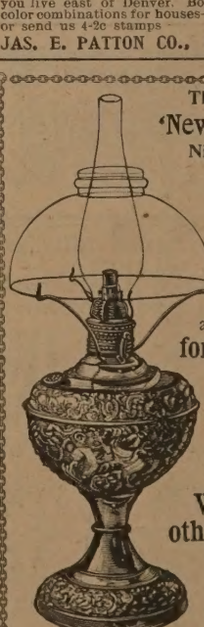

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